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ABSTRACT

This annotated bibliography on the American Indian lists over 250 works of fiction written between 1933 and 1969 for children. It is hoped that the bibliography will benefit not only the nearly 200,000 Indian children in public, federal, private, and mission schools, but the non-Indian children in those schools as well. These books should be helpful in teaching English, reading, social studies, and other disciplines. Each annotation lists the tribe involved in the story and the suggested grade level. An index arranged by tribe name lists works that concern each particular group. (Author/VM)

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Curriculum Bulletin No. 11

AN ANNOTATED BIBLIOGRAPHY OF YOUNG PEOPLE'S FICTION ON AMERICAN INDIANS

INDIAN EDUCATION

Compiled

by

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and

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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FOREWORD

For many years teachers and librarians have been requesting lists of children's books on American Indians. Finally we have such a reference list of over 250 books in a well-catalogued and easy-to-use format. This bibliography will, no doubt, become a handy manual for librarians and classroom teachers across the country.

It is our hope that this curriculum bulletin will benefit not only the nearly 200,000 Indian children in public, federal, private, and mission schools, but the non-Indian children in those schools as well. These books will be of great help in teaching English, reading, social studies, and other disciplines. They will be most valuable, however, in promoting understanding. For the Indian child these books will help provide a healthy self-esteem. He will read stories of his own tribe and of many others that will be new to him. He will understand more fully what a rich heritage is his.

By reading these books the non-Indian child will also have an opportunity to grow in understanding. A different type, perhaps, but no less important. As vistas of new worlds unfold before his mind's eye, the non-Indian child will have a chance to understand the life and ways of his Indian brother.

If this bibliography succeeds, even to a small degree, in promoting this kind of understanding, it will be well worth the long hours of toil that Jean Graustein, Carol Jaglinski, Betty Madsen, and many others put into it before it reached your hands.

Robert J. Rebert, Chief
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INTRODUCTION

When this project was begun, no comprehensive bibliography of children's literature on American Indians was available. Because such a bibliography would seem to be a useful reference for teachers, librarians, and parents, the present preliminary list of children's fiction was compiled.

For the Indian child, fiction may contribute to a heightened sense of self-identity and pride in one's Indian heritage. A great many books have appeared in recent years in which Indian children face and cope with the problems of adjusting to boarding schools, of living and working in a city, and of moving with dignity and pride in one's Indianness in the often faceless, impersonal mainstream of American society.

Most of the books in this list have Indian people as the central characters, but a few stories were included in which white people figure prominently when the story was felt to convey a good picture of Indian ways and of inter-cultural understanding. The grade level designations are only approximate, of course. The interest level of most of the stories is high, and many of the more elementary books could be read by older children who have reading problems. Also, many are suitable to be read to children who are not yet able to read for themselves at that level.

As an aid to librarians or teachers who might wish to locate books dealing with particular tribes, the first section lists the titles alphabetically by tribe. An asterisk indicates those titles which appear in a second section with an annotation. This annotated section lists titles alphabetically by author and includes only those books which were surveyed by the reviewers. The tribe concerned is indicated here as well as the age level for which the book seems to be most appropriate.

PART ONE

List of Books by Tribes

Aleut

Finney, Gertrude. TO SURVIVE WE MUST BE CLEVER
Oliver, E.R. ALEUTIAN BOY

Anasazi

* Buff, Mary and Conrad. HAH-NEE OF THE CLIFF DWELLERS
* Hafer, Flora Van Buren. CAPTIVE INDIAN BOY
McNickle, D'Arcy. RUNNER IN THE SUN

Apache

* Baker, Betty. KILLER-OF-DEATH
* Baker, Betty. SHAMAN'S LAST RAID
* Forster, Logan. DESERT STORM
* Kjelgaard, J.A. WOLF BROTHER
* Shirreffs, Gordon D. SON OF THE THUNDER PEOPLE

Assiniboin

* Harris, Christie. WEST WITH THE WHITE CHIEFS

Blackfoot

* Christensen, Gardell Dano. BUFFALO KILL
* Christensen, Gardell Dano. THE BUFFALO ROBE
* Christie, Caroline. SILVER HEELS
* Faulknor, Cliff. THE WHITE CALF
* Leigh, Roberta. TOMAHAWK AND THE ANIMALS OF THE WILD
Leigh, Roberta. TOMAHAWK AND THE TOMB OF WHITE MOOSE
Loomis, J. Paul. TRAIL OF THE PINTO STALLION
Schultz, J.W. SHORT BOW'S BIG MEDICINE
Schultz, J.W. TRAIL OF THE SPANISH HORSE

California

* Buff, Mary and Conrad. KEMI: AN INDIAN BOY BEFORE THE WHITE MAN CAME
* Issler, Ann (Roller). YOUNG RED FLICKER
* Montgomery, Jean. THE WRATH OF COYOTE
Shannon, Terry. WAKAPOO AND THE FLYING ARROWS
* O'Dell, Scott. ISLAND OF THE BLUE DOLPHINS
* Rowland, Florence. PASQUALA OF SANTA YNEZ MISSION
Van der Veer, Judy. HIGHER THAN THE ARROW

Cherokee

* Hood, Flora. SOMETHING FOR THE MEDICINE MAN
* Jones, Weyman. EDGE OF TWO WORLDS
* Jones, Weyman. THE TALKING LEAF
Key, Alexander. CHEROKEE BOY
Price, Olive. SNIFTY

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* Indicates an annotated listing in Part Two.

* Simon, Charlie. YOUNGER BROTHER: A CHEROKEE INDIAN TALE
* Steele, William O. WAYAH OF THE REAL PEOPLE
* Street, Julia. MOCCASIN TRACKS

Cheyenne

Daly, R. GUNS OF ROMAN NOSE
* MacLeod, Robert Parker. THE MEDICINE BULL
* Mygatt, E. PRISONER IN THE CIRCLE
Penney, Grace Jackson. MOKI
* Sandoz, Mari. THE HORSE CATCHER
Terrett, Courtenay. WHITE CHEYENNE

Chippewa

Arnold, Elliot. WHITE FALCON
Hubbard, Margaret A. LITTLE WHIRLWIND
* Smucker, Barbara C. WIGWAM IN THE CITY

Choctaw

Davis, Russell. THE CHOCTAW CODE

Comanche

* Balch, Glenn. INDIAN SADDLE-UP
* Balch, Glenn. LITTLE HAWK AND THE FREE HORSES
Grant, Bruce. WAR PATH
* Keith, Harold. KOMANTCIA
Montgomery, Rutherford. TRAIL OF THE BUFFALO
Williams, J. THE HORSE TALKER
* Wyatt, Geraldine. SUN EAGLE

Crow

* Lampman, Evelyn Sibley. HALF-BREED

Delaware

Nevin, Evelyn. CAPTIVE OF THE DELAWARES

Eskimo

Damjan, Mischa. ATUK
Fejes, Claire. ENUK, MY SON
* Foster, E.C. and Slim Williams. THE FRIEND OF THE SINGING ONE
* Freuchen, Pipaluk. ESKIMO BOY
Gilbert, Kenneth. ARCTIC VENTURE
* Hayes, Florence. ALASKAN HUNTER
* Hayes, Florence. THE ESKIMO HUNTER
* Helmericks, Bud. OOLAK'S BROTHER
Hoff, Syd. OGLUK THE ESKIMO
* Houston, James A. AKAVAK: AN ESKIMO JOURNEY
* Houston, James A. THE WHITE ARCHER
Machetanz, Frederick. ON ARCTIC ICE
* Morrow, Suzanne Stark. INATUK'S FRIEND
Price, O. REINDEER ISLAND

Ruttan, Robert A. THE ADVENTURES OF OOLAKUK
* Shannon, Terry. A DOG TEAM OF ONGLUK
* Tolboom, Wanda Neill. LITTLE ESKIMO HUNTER
* Webb, Nancy. AGUK OF ALASKA
* Woods, Hubert C. CHILD OF THE ARCTIC

Haida
* Bell, Margaret E. DAUGHTER OF WOLF HOUSE
* Bell, Margaret E. TOTEM CASTS A SHADOW
* Harris, Christie. FORBIDDEN FRONTIER
* Harris, Christie. RAVEN'S CRY
Shannon, Terry. TYEE'S TOTEM POLE

Hasinai
Johansen, Margaret A. HAWK OF HAWK CLAN

Havasu
Clark, Ann Nolan. BLUE CANYON HORSE

Hidatsa
* Hoffine, Lyla. CAROL BLUE WING

Hopi
* Duncan, Lois. SEASON OF THE TWO-HEART
James, Harry. A DAY IN ORAIBI: A HOPI INDIAN VILLAGE
* Means, Florence Crannell. OUR CUP IS BROKEN
* Means, Florence Crannell. THE RAINS WILL COME
Phelps, Margaret. JARO AND THE GOLDEN COLT
Shannon, Terry. RUNNING FOX, THE EAGLE HUNTER
Smith, Theresa. WIKI OF WALPI

Iroquois
Baker, Betty. LITTLE RUNNER OF THE LONGHOUSE
* Beatty, Hetty B. LITTLE OWL INDIAN
* Clymer, Eleanor. CHIPMUNK IN THE FOREST
Keller, Martha. WAR WHOOP OF THE WILY IROQUOIS
Shippen, Katherine B. LIGHT FOOT

Karankawa
Adams, Audrey. KARANKAWA BOY

Lenni-Lenape
Richter, Conrad. THE LIGHT IN THE FOREST

Kiowa
Marriott, Alice. INDIAN ANNIE: KIOWA CAPTIVE

Makah
* Strachan, Margaret Pitcairn. CABINS WITH WINDOW BOXES

Mandan

* Henry, Will. IN THE LAND OF THE MANDANS
* Hoffine, Lyla. THE EAGLE FEATHER PRIZE
* Hoffine, Lyla JENNIE'S MANDAN BOWL
Hoffine, Lyla. RUNNING ELK
Hollman, Clide. THE EAGLE FEATHER

Miami

* Doughty, Wayne Dyre. CRIMSON MOCCASINS

Mohawk

Hubbell, Harriet Weed. CANNONS OVER NIAGRA

Natsit

* Radau, Hanns. LITTLE FOX, ALASKAN TRAPPER

Navajo

* Acker, Helen. LEE NATONI: YOUNG NAVAJO
* Allen, T. D. TALL AS GREAT STANDING ROCK
* Armer, Laura. DARK CIRCLE OF BRANCHES
Armer, Laura Adams. WATERLESS MOUNTAIN
* Bailey, Flora. BETWEEN THE FOUR MOUNTAINS
* Bailey, Flora. SUMMER AT YELLOW SINGER'S
* Bannon, Laura. HOP-HIGH, THE GOAT
Bulla, Clyde. EAGLE FEATHER
* Bulla, Clyde. INDIAN HILL
Clark, Ann Nolan. LITTLE HERDER
* Clark, Ann Nolan. LITTLE NAVAJO BLUEBIRD
* Clark, Ann Nolan. MEDICINE MAN'S DAUGHTER
* Crowell, Ann. A HOGAN FOR THE BLUEBIRD
Erno, Richard B. BILLY LIGHTFOOT
* Forsee, Aylesa. WHIRLY BIRD
Hayes, Florence. CHEE AND HIS PONY
* Hayes, Florence. THE GOOD LUCK FEATHER
Hayes, Florence. HOSH-KI, THE NAVAJO
* Lampman, Evelyn Sibley. NAVAJO SISTER
* Lauritzen, Elizabeth M. SHUSH'MA
* Lauritzen, Jonreed. ORDEAL OF THE YOUNG HUNTER
* Leiser, Harry. THE LOST CANYON OF THE NAVAJOS
* Manning, Phyllis A. SPIRIT ROCKS AND SILVER MAGIC
Means, Florence Crannell. TANGLED WATERS
Pack, Elizabeth. SADDLE FOR HOSKIE
* Phelps, Margaret. CHIA AND THE LAMBS
* Smiley, Virginia K. LITTLE BOY NAVAJO
* Smiley, Virginia K. SWIRLING SANDS
* Steiner, Stan. THE LAST HORSE
* Thomas, Estelle Webb. TORCH BEARER
* Waltrip, Lela and Rufus. QUIET BOY
Wilcox, Don. JOE SUNPOOL

Nez Perce

* Balch, Glenn. SPOTTED HORSE
Balch, Glenn. HORSE OF TWO COLORS
* Christensen, Gardell Dano. BUFFALO HORSE
* Haines, Francis. RED EAGLE AND THE ABSAROKA
Rush, W.M. RED FOX OF THE KINAPOO: A TALE OF THE NEZ PERCE INDIANS
Sanderson, William E. HORSES ARE FOR WARRIORS

Nootka

* Haig-Brown, Roderick. THE WHALE PEOPLE

Northwest Coast

* Baker, Charlotte. SUNRISE ISLAND
* Houston, James. EAGLE MASK: A WEST COAST INDIAN TALE
Lampman, Evelyn Sibley. WITCH DOCTOR'S SON
* Randall, Janet. TOPI FOREVER

Ojibway

* Craig, John. LONG RETURN
Hall, Gordon Langley. PETER JUMPING HORSE
Hall, Gordon Langley. PETER JUMPING HORSE AT THE STAMPEDE
McGuire, Francis. INDIAN DRUMS BEAT AGAIN
* Magoon, Marian W. OJIBWAY DRUMS
Morenus, Richard. NORTHLAND ADVENTURE
Patrick, Pearl Haley. O'PO OF THE OMAHA

Paiute

Harvey, Lois. TOYANUKI'S RABBIT
O'Moran, M. TRAIL OF THE LITTLE PAIUTE
* Underhill, Ruth. ANTELOPE SINGER
* Wheeler, Sessions S. PAIUTE

Papago

Clark, Ann Nolan. ALONG SANDY TRAILS
Clark, Ann Nolan. THE DESERT PEOPLE
* Clark, Ann Nolan. LITTLE INDIAN BASKET MAKER
* Clark, Ann Nolan. THIS FOR THAT

Pawnee

* Balch, Glenn. BRAVE RIDERS
Coatsworth, Elizabeth. LAST FORT
Heiderstadt, Dorothy. A BOW FOR TURTLE

Pequots

Voight, Virginia Francis. ZEKE AND THE FISHER-CAT

Pima

Kramer, Walter Smith. TREASURE AT BAR X

Plains

Rounds, Glenn. BUFFALO HARVEST
* Stevens, Mary Ellen and E.B. Sayles. LITTLE CLOUD AND THE GREAT PLAINS HUNTERS 15,000 YEARS AGO
* Thornson, Charles, KEEKO

Pueblo

* Bronson, Wilfrid S. PINTO'S JOURNEY
* Cannon, Cornelia Jones. FIGHT FOR THE PUEBLO
Cannon, Cornelia Jones. PUEBLO BOY
* Clark, Ann Nolan. IN MY MOTHER'S HOUSE
* Clark, Ann Nolan. LITTLE INDIAN POTTERY MAKER
Kelley, E.P. TREASURE MOUNTAIN
Moon, Grace. CHI-WEE
Moon, Grace. CHI-WEE AND LOKI
Mulcahy, Lucille. DARK ARROW
* Mulcahy, Lucille. MAGIC FINGERS
Rushmore, Helen. THE DANCING HORSES OF ACOMA
Ryan, J.C. REVOLT ALONG THE RIO GRANDE
Scott, Lena B. DAWN BOY OF THE PUEBLOS

Quileute

* Beatty, Patricia. INDIAN CANOE MAKER

Rogue River

Lampman, Evelyn. TA-MAH-NA-WUS-TOM

Sac

Derleth, August. THE COUNTRY OF THE HAWK
Friskey, Margaret. SANDY AND THE INDIANS

Salados

* Prescott, John B. MEETING IN THE MOUNTAINS

Sauk

* LeSueur, Meridel. SPARROW HAWK

Seminole

* Bannon, Laura. WHEN THE MOON IS NEW
Capron, Louis. GOLD ARROWHEAD
Capron, Louis. RED WAR POLE
Capron, Louis. WHITE MOCCASINS
Dunsing, Dee. SEMINOLE TRAIL
* Ball, Zachary. SKY DIVER

Seneca

Brick, John. CAPTIVES OF THE SENECAS
Folsom, Franklin. BEYOND THE FRONTIER

Shawnee

Williams, Frances Leigh. SHAWNEE TOMAHAWK

Sioux

* Annixter, Jane and Paul. BUFFALO CHIEF
* Carlson, Natalie Savage. THE TOMAHAWK FAMILY
* Chandler, Edna Walker. CHARLEY BRAVE
* Coates, Belle. SIGN OF THE OPEN HAND
* Fisher, Clay. VALLEY OF THE BEAR
* Garst, Shannon. RED EAGLE

Hoffine, Lyle. SIOUX TRAIL ADVENTURE

* Kroll, Francis Lynde. YOUNG SIOUX WARRIOR

Meigs, Cornelia. THE WILLOW WHISTLE

* Sandoz, Mari. THE STORY CATCHER

Voss, Carroll. WHITE CAP FOR RECHINDA

Warren, Billy. RIDE WEST INTO DANGER

* Tavo, Gus. THE BUFFALO ARE RUNNING
* Worcester, Donald. LONE HUNTER AND THE CHEYENNES
* Worcester, Donald. LONE HUNTER'S FIRST BUFFALO HUNT
* Worcester, Donald. LONE HUNTER'S GRAY PONY

Southwest

Schweitzer, Byrd Baylor. ONE SMALL BLUE BEAD

Spokane

* Sharp, Edith Lambert. NKWALA

Tonkawas

Hays, Wilma Pitchford. EASTER FIRES

Utes

Burt, Olive Woolley. OURAY, THE ARROW

Winnebago

* Conrader, Constance Stone. BLUE WAMPUM

Yuma

* Baker, Betty. DO NOT ANNOY THE INDIANS

Zuni

Shannon, Terry. LITTLE WOLF THE RAIN DANCER

Tribe Not Known

Adrian, Mary. THE INDIAN HORSE MYSTERY

Baker, R. Ray. RED BROTHER

Balch, Glenn. INDIAN PAINT

Behn, E.C. THE STORY OF LITTLE-BIG
Bierman, Mildren. SKIP A HEARTBEAT
Blackburn, Thomas Wakefield. A GOOD DAY TO DIE
Blackerly, A. TALE OF AN ALASKAN WHALE
Borland, Hal. WHEN THE LEGENDS DIE
Derleth, August. LAND OF SKY-BLUE WATERS
Desmond, Alice. TALKING TREE
Fall, Thomas. EDGE OF MANHOOD
Faulkner, Nancy. WEST IS ON YOUR LEFT HAND
Gifford, Jane Curtis and E. George Payne. RED FEATHER'S ADVENTURES
Lampman, Evelyn Sibley. TREASURE MOUNTAIN
Marriott, Alice. THE BLACK STONE KNIFE
Martin, Patricia Miles. ONE SPECIAL DOG
McGraw, Jesse. PAINTED PONY RUNS AWAY
Moon, Grace. DAUGHTER OF THUNDER
Moon, Grace. ONE LITTLE INDIAN
Nicholson, John D. WHITE BUFFALO
O'Moran, Mable. RED EAGLE, BUFFALO BILL'S ADOPTED SON
* Perrine, Mary. SALT BOY
Radau, Hanns. THE LAST CHIEF, ALASKAN TRAPPER
Richter, Conrad. A COUNTRY OF STRANGERS
Scharmach, Nancy. WHITE THUNDER
Scull, Florence. BEAR TEETH FOR COURAGE
Speare, Elizabeth George. THE PROSPERING
* Spies, Victor C. SUN DANCE AND THE GREAT SPIRIT
Stephens, Peter John. TOWAPPU, PURITAN RENEGADE
Walker, Hattie A. SHINING STAR: THE INDIAN BOY
* Williams, Frances. RED MOUSE
Wilson, Holly. SNOWBOUND IN HIDDEN VALLEY

PART TWO

Annotated Bibliography

Acker, Helen. LEE NATONI: YOUNG NAVAJO — Navajo
Illus. by Richard Kennedy. 136 p. — int
Abelard-Schuman. 1968.

Lee Natoni and his sister and mother are happy living in their isolated home, so when Lee's father visits on leave from the Army and tells them of his plans to move they are all unhappy. Who will care for Many Sorrows and Tiny Girl? When Lee and Ann go in search of a medicinal flower for Many Sorrows, Lee discovers a trailer school on the other side of the mountain. Through his friendship with the teacher and with the aid of his father's walkie-talkie Lee gets Many Sorrows to a hospital. Alessandro Begay, the medicine man, is angry about this but comes to understand the need for both the Indian and the White way. "It is finished in beauty."

Although there is a real beauty in the solitary existence of the Navajo, this book shows that changes are coming to the reservation. It describes well the conflict that these changes are causing.

Allen, Henry (pseud. Clay Fisher). VALLEY OF THE BEAR — Sioux
Illus. by Eric von Schmidt. 184 p. — jr
Houghton Mifflin Co. 1964.

Because Mouse and his crippled grandmother have both been spared in encounters with a huge grizzly bear which had killed many other Oglalas, they are felt to be possessed by the bear's evil spirit and are exiled until the bear is killed. The men of the band fear the bear, so they hire Patch Eye Jogez, a treacherous white man, to kill the bear. He enters the Bear's hidden mountain valley to find Mouse and his grandmother, who had gone there to warn the bear. He steals Mouse's colt, captures Mouse, and ties them both up for bear bait. The great bear frees Mouse, and as the boy and his horse escape, the bear is caught in the trap. Mouse and grandmother hope to free the bear but nearly lose their lives. In a tense and dramatic turn of events the bear is freed and the evil Patch Eye falls on the spirit lance with which he had intended to kill the bear. Mouse and his grandmother return to their people, knowing that the Great Spirit has taken the man's evil spirit in place of the bear's.

The characters are vivid and the story is tense and dramatic.

Allen, T. D. TALL AS GREAT STANDING ROCK — Navajo
Westminster Press. 1968. 160 p. — jr-hs

Fourteen year old Kirby cares little for the white man's ways and has dropped out of school after sixth grade. He finds himself caught

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* pri=primary, int=intermediate, jr=junior high school, hs=high school

in a conflict of ways when he decides to take his young cousin, who has shot himself, to the white doctor instead of to the Navajo singer. His grandfather has begun to train Kirby to be a singer, and Kirby accepts the supremacy of the Navajo medicine until his young cousin dies. Unknown to his family, Kirby takes his crippled sister to the hospital for corrective surgery and leaves for boarding school. He quickly catches up to his grade and determines, with his girl friend's encouragement, to make a career in science. His way will not be easy, as the end of the story finds him expelled from school, but he determines to follow his father's vow: "We will now join the world, take what is good in it, and give back to it the good we have in us."

Annixter, Jane and Paul. BUFFALO CHIEF — Oglala Sioux
Illus. by Charles Banks Wilson. 219 p. — 6-jh
E.M. Hale and Co. 1963.

This unusual story follows the lives of an Oglala shaman and his sons and the life of a buffalo calf which becomes the herd master of the last great herd on the northern plains. The white buffalo-robe hunters come on to the plains, slaughtering the vast herds. Finally the railroad goes through, and the yearly migration of the herd is stopped forever. Both the Oglalas and the herd fight for survival against the encroaching Whites. The defeat of Custer at the Little Bighorn brings the Sioux a temporary victory, but they are finally forced onto a reservation. The last remnants of the great buffalo herd are kept on a preserve.

The story is a vivid and tragic account of the white men's greed and power and the end of the plains life for both the Sioux and the buffalo.

Armer, Laura. DARK CIRCLE OF BRANCHES — Navajo
Illus. by Sidney Armer. 212 p. — 6-hs
Longmans, Green and Co. 1933.

NaNai, a young Navajo boy born without feet, is not unhappy with his life, for his mind and heart are full. His family realizes that his life will be special, and his uncle trains him to be a medicine man, a bearer of the sacred knowledge and powers of the Navajos. Suddenly the life of the Navajo is drastically changed as the orchards and fields are burned and the people are marched into captivity by Kit Carson and the U. S. Army. NaNai's family spends hard years in captivity at the Bosque Redondo as people die from disease, hunger, and longing for their own sacred lands. Finally the Navajos are allowed to return. NaNai's brother-in-law becomes one of the first Navajo silversmiths, and NaNai becomes a famous medicine man as peace and beauty return to the People.

This book gives a real feeling for the Navajo religion and it's place in every moment of the People's lives. The Long Walk and the subsequent changes in Navajo life are seen through the eyes of NaNai and his family.

Baily, Flora. BETWEEN THE FOUR MOUNTAINS — Navajo
Illus. by Ralph Ray. — int
MacMillan Co. 1949.

This story continues the lives of the Wayne family, begun in SUMMER AT YELLOW SINGER'S With their parents, Jon and Judy explore archaeological sites and take part in more of the elaborate Navajo ceremonials. The Waynes also visit the Hope and Zuni pueblos to observe other ceremonials. Sally, a white friend, who has always looked down upon the Navajos, lives with them, gets to know Yellow Singer's family, and gains a great respect for the Navajo people and their ways. The Waynes become involved in a case of suspected witchcraft, but Sally finds a solution which brings peace to all involved.

Again, a perceptive description of many Navajo customs and beliefs.

Baily, Flora. SUMMER AT YELLOW SINGER'S — Navajo
Illus. by Ralph Ray. 199p. — int
MacMillan Co. 1948.

Jon and Judy Wayne accompany their parents, who are anthropologists, to the Navajo reservation for the summer. The family moves into a hogan next to that of a medicine man, Yellow Singer. His children accept Jon and Judy as their brother and sister. The children share the life of the Navajos for the summer, even taking part in healing ceremonials.

This lively story gives a detailed and understanding view of Navajo ways.

Baker, Betty. DO NOT ANNOY THE INDIANS — Yuma
Illus. by Harold Goodwin. 173 p. — int
MacMillan Co. 1968.

Coming to the territory of Arizona in 1858 is strange and frightening enough in itself, but when Jeff Barnes realizes he might have to handle the first arrival of the stage without his father, complications increase. The Yuma Indians indicate that they might cause a problem too, when Jess promises that Tebarro can ride on the stage. When the stage disappears, Jess has visions of having to pay for it.

This story is a very humorous account of life in the territory. Though it first presents the typical 'savage' Indian picture, Jess begins to understand that the customs and beliefs of the Yumas are not so strange.

Baker, Betty, KILLER-OF-DEATH — Apache
Illus. by John Kaufmann. 143 p. — int-jr
Harper and Row. 1963.

As Killer-of-Death was growing up and going through his apprenticeship as a warrior, he was constantly battling with another youth, his sworn enemy. But a greater threat is changing the whole world of the Mescalero Apaches. Mexicans, whom they had fought and raided upon for many years, build a town and begin to mine copper in the mountains of the Mescaleros. When the Mexicans massacre most of the Apaches, Killer-of-Death's life becomes one of constant warfare against the Mexicans and the encroaching Americans. Finally the fighting becomes hopeless and the remnants of the Apaches are forced onto a reservation, where Killer-of-Death determines that his son will be educated to lead his people in a new way of life.

A frank and vivid picture of a boy's growth to manhood and of the end of the Mescalero's freedom.

Baker, Betty. SHAMAN'S LAST RAID — Apache
Illus. by Leonard Shortall. 179 p. — int
Harper and Row. 1963.

Melody and Ebon Strange are Apache twins who live with their parents and uncle in a ghost town, where they sell crafts and paintings to the tourists. They have never lived on a reservation and really haven't thought much about being Indian until the summer their great-grandfather, the last shaman, comes to visit. He insists on doing things the "old Indian way", and Ebon and Melody go along with it, both to please the old man and to help get parts for themselves in a television show being filmed in the ghost town. They become involved in many adventures, and Ebon and his uncle help the old shaman achieve his last wish--to lead a cattle raid. When the confusion and excitement die down at last, Ebon realizes that he cannot follow the old way or even that of his father and his uncle. He must learn to be "his own kind of Indian" and find his own place in the world.

An insightful and very amusing story, full of action.

Baker, Charlotte. SUNRISE ISLAND — Northwest Coast
Illus. by the author. 154 p. — int
David McKay Co. 1952.

The young Chief Eagle is preparing to go on a journey to find a spirit guardian. Young Slave longs to go on such a journey, but because he is a slave he cannot hope for a spirit of his own. He is very happy, then, when ordered to accompany Eagle, although he will be killed if any harm should come to the young chief. The boys set off in a special canoe, and when they accidentally become separated Eagle is captured by enemy Bear People, who have just raided his village and taken his father prisoner. As Young Slave follows, hoping to free

Eagle and his father, he enjoys the first days of freedom he has known and a spirit speaks to him on a special island. He fails in his attempt to free the captives, and all face death. The Bear shaman suddenly sees his dead brother's likeness in Young Slave's face, and it is discovered that Young Slave, whose mother was captured by Eagle's people, is the hereditary chief of the Bear People. When he is accepted as the new chief, his chance comes to get even with those who have held him a slave all his life, but he remembers the fair treatment he received from Eagle's family and feels theirs is the only family he has ever known. He releases them, establishing peace between the villages for the first time in generations.

The story is an accurate and vivid picture of life among the northwest coast tribes.

Balch, Glenn. BRAVE RIDERS — Pawnee int.
Illus. by Ezra Jack Keats. 192 p.
Thomas Y. Crowell Co. 1959.

When Little Elk's father, a daring warrior, is killed by the Sioux, the boy loses his faith in the spirits of the Great Mountain and tries to refuse to go on the long journey to the mountain. This trip through enemy country, with its dangers and tests, is a ritual part of every Pawnee boy's entrance into manhood. Little Elk sets off with doubts and resentments in his heart, especially for Buffalo Horn, the seasoned warrior who is leader in place of Little Elk's father. The boy feels that Buffalo Horn is inferior to his father in every way. When Buffalo Horn decides to let the boys raid a Sioux camp for horses, Little Elk feels that he is being sent to a senseless death. The raid succeeds, and in the long run back to Pawnee country, chased by the Sioux, Little Elk comes to see that Buffalo Horn's wisdom and caution are traits superior to his father's reckless and impatient bravery. Little Elk is finally free from the shadow of his father's death, and his faith in the spirits and in himself as a man is restored.

A carefully researched, fast moving, and realistic story of a young man's struggle with life and himself.

Balch, Glenn. INDIAN SADDLE-UP — Comanche int
Illus. by Robert Frankenburg. 210 p.
Thomas Y. Crowell Co. 1953.

Twisted Foot is out hunting with his brother, and being unable to flee swiftly, is taken captive by the Utes. In the Ute camp is another Comanche, Old Man Crazy, who long ago had reported seeing strange four-legged creatures and men with white skins. When the Ute camp moves swiftly because someone has spotted these horses, Twisted Foot and Old Man Crazy escape. They hunt for the horses, and Twisted Foot is suc-

cessful in finally making friends with one. Twisted Foot sees the strange men with hair on their faces when they kill the old man with a "burning stick". Twisted Foot successfully escapes and heads for home on horseback when he comes upon a herd of buffalo and kills a sacred white buffalo. Returning home with the hide and his horse, the first horse of the Comanches, he scares off Ute raiders.

A story full of action and interest, about the Comanches before White contact. The descriptions of the horse and the Spaniards are especially well written.

Balch, Glenn. LITTLE HAWK AND THE FREE HORSES — Comanche
Illus. by Ezra Jack Keats. 180 p. — int
Thomas Y. Crowell Co. 1957.

The first horses among the Comanches, according to this story, were those stolen from the Spanish. When escaped horses, gone wild, began to appear on the plains, the people felt that they were somehow different and could not be caught. Little Hawk and his cousin, Shy Girl, dream of catching horses, but all Little Hawk's efforts fail to trap any of the swift, wary mustangs. When Little Hawk's father is captured by the enemy Apaches and is unable to escape on foot, Shy Girl catches a free horse. With it, she and Little Hawk rescue his father.

An exciting story of a plains tribe just beginning to acquire horses.

Balch, Glenn. SPOTTED HORSE — Nez Perce
Illus. by Lorence Bjorklund. 176. — int
Thomas Y. Crowell Co. 1961.

This story is a fictional account of how the first Appaloosa was acquired by the Nez Perce, or Nimapus as they called themselves. A man of Mots-Kay's band returns one day with a horse, the first the people have ever seen. They soon realize its value in carrying heavy burdens, and Mots-Kay, prompted by a vision, sets off with the warriors to trade with the Shoshones for more horses. Mots-Kay and a Shoshone boy, Pansook, are captured by an enemy tribe and carried far to the south, where they are traded to the Spanish, the strange men with hair on their faces who own many horses, including the white one with spots that Mots-Kay had seen in his vision. The boys bide their time in captivity, always resenting the Spaniards attempts to "civilize" them, and they learn a great deal about horses. Finally their chance comes, and they escape with the Appaloosa and another horse, to return in triumph to their people.

Bannon, Laura. HOP-HIGH, THE GOAT — Navajo
Illus. by the author. 64 p. — pri
Bobbs-Merrill Co. 1960.

Singing Girl wants the little goat by the trader's store. So her mother goes into the store and when she returns there are a few coins missing from her new blouse. The family goes into the canyon for the summer, and Hop-High proves to be very mischievious. He redeems himself by saving the sheep and Singing Girl during a bad storm.

Unusually narrated in first person present, this story is filled with warm illustrations. It could well be read to younger children.

Bannon, Laura. WHEN THE MOON IS NEW — Seminole
Illus. by the author. Unpaged. — pri
Albert Whitman and Co. 1953.

Mother has said, "When the moon is new you will know the mystery," but Little Rainbow can hardly wait. She thinks she knows what the surprise is to be--a sewing machine of her very own. After all, even her grandmother said she was a very good seamstress. Because her camp is so quiet Rainbow spends time at her Aunt Liddy's camp and helps to care for Willy, her baby cousin. Too soon the moon is new, and Rainbow returns to her camp to find a new baby, her very own brother, Little Buffalo.

A pleasant story, colorfully illustrated that young children would enjoy having read to them.

Beatty, Hetty Buringame. LITTLE OWL INDIAN — Northeastern
Illus. by the author. 32 p. — pri
Houghton, Mifflin Co.

A book of bold, bright illustrations which tells the story of Little Owl, a boy who loves animals. One day, while riding on his horse in the woods, Little Owl spots a forest fire. Because of his fast action he is able to save all the people of his village and all the forest animals.

Through the vividly bright illustrations a child can learn about the village life of these northeastern Indians.

Beatty, Patricia. INDIAN CANOE MAKER — Quileute
Illus. by Barbara Beaudreau. 194 p. — int-jr
Caxton Printers, Ltd. 1960.

Ku-De, a Quileute boy, is unhappy that his withered arm keeps him from hunting seal and whale with the other young men of the tribe. But the aged master canoe maker, seeing Ku-De's intelligence and his skill in wood-working, asks Ku-De and his friend to help him build the great canoe he has seen in a dream. The medicine man, who hates Ku-De and his family, curses them and turns the people against them, but they persevere in building the great spirit canoe. Ku-De's uncle further

angers the people by protecting a captured Makah girl. The Makahs attack just in time to save Ku-De's family, friends, and the girl from being sacrificed to appease the spirits of the dead. All escape to eventual safety with her people in the great canoe.

The story is vivid and suspenseful, with real feeling for the old Quileute culture.

Bell, Margaret E. DAUGHTER OF WOLF HOUSE — Haida
William Morrow and Co. 1957. 218 p. — jr-hs

Nakatla is an orphan, born of a Haida mother and a white father, and has been raised in her mother's Haida village. When her good friend, Shawa, is put into starving seclusion so she can be properly initiated into womanhood, Nakatla is miserable. She, herself, does not have to go through this because her grandfather, the chief, is trying to drop some of the old ways which he feels are damaging. He is meeting much opposition in this. Mister Monroe, a white trader, arrives with his family and Nakatla finds herself in love with Gregory, one of the sons. He teaches her English and etiquette. After the chief dies she is successful in warning Gregory of danger for his family. The next day they run away to get married. Immediately they meet with prejudice, but do succeed in getting married.

This story covers the same events, basically, as THE TOTEM CASTS A SHADOW, but they are told from the Indian point of view. The author writes with a real sensitivity to the country and the conflict of old and new.

Bell, Margaret E. THE TOTEM CASTS A SHADOW — Haida
William Morrow and Co. 1949. 222 p. — jr-hs

Although the Monroes live in a remote settlement of Haida Indians, Mr. Monroe makes sure that his family carries on life as if they were in the mainstream of American life. Gregory, one of three sons, learns the Haida language and teaches English to an attractive Haida girl, Nakatla. He is the only one of the family who has any real contact with the people. Florence, a daughter, first ventures into the village because she is invited to stay in the lodge of the chief, rather than stay overnight in an empty house. She is frightened but is treated very well by the people. When Mr. Monroe leaves for San Francisco with her fiance, Beldon, life settles into an empty routine. The family decides to gather cranberries one day, but the venture ends in near disaster when Jaimy kills a large wolf in the bog, thus breaking an Indian taboo. Coincidentally, the chief dies, and Gregory must talk hard to save his brother. Nakatla, who warned Gregory of his brother's danger, runs off with Gregory to get married. Florence knows that her father will never approve of the marriage but she cannot disown Gregory as a brother. She is afraid, however, that Beldon may, but promises that they will find her Gregory.

A very exciting book. Good to be read before DAUGHTER OF WOLF HOUSE.

Bronson, Wilfrid S. PINTO'S JOURNEY — Pueblo
Illus. by the author. 56 p. — pri-4
Julian Messner, Inc. 1948.

Pinto, a Pueblo boy, lives with his mother and his grandfather, who supports the family by making silver and turquoise jewelry. All the men who worked in the turquoise mine go off to fight in World War II, and the grandfather is too old to go back to his secret mine high on a mountain. When his turquoise runs out, the family is very poor. Pinto sneaks off one night on his burro to find the secret mine. He has many adventures, even fighting off a mountain lion, and he returns on Christmas Eve with two sacks of fine turquoise for his grandfather. As a reward, his grandfather promises to teach him the craft of jewelry making.
A lively, well illustrated story, good to read to younger children.

Buff, Mary and Conrad. HAH-NEE OF THE CLIFF DWELLERS — Anasazi
Illus. by Conrad Buff. 68 p. — int
Houghton Mifflin Co. 1956.

It is the time of the long drought at Mesa Verde, where Han-nee and his family live in a cliff dwelling. Hah-nee is different because, as a baby, his head was not made flat by a cradle board. The other boys call him Funnyhead. Upon the death of Wapo, a revered old man who is the peacemaker of the pueblo, Hah-nee and his family are forced to silently leave the pueblo. Someone must be the cause of the drought and the gods must be appeased. Hah-nee is the center of suspicion.
This story is a well written description of the time of the drought at Mesa Verde. Excellent illustrations.

Buff, Mary and Conrad. KEMI: AN INDIAN BOY BEFORE THE WHITE MAN CAME
Illus. by Conrad Buff. 90 p. — California
Ward Ritchie Press. — int

When Kemi accidently breaks his mother's precious soapstone bowl he is very afraid to tell her because he does not want to be punished by the medicine man. One day, while they are in the woods, he and his friend, Tonla, find some valuable old obsidian arrowheads, and Kemi gets an idea. He tells his father of the accident and of his arrowheads and asks if he might go on a trading expedition to the coast to get a new bowl. His father agrees, and Tonla and Kemi accompany the men on their next trip. The way is filled with interesting sights. At the coast he sees bears and a stranded whale, and he and Tonla learn about coastal life from a boy there. He is successful in trading his arrowheads

to the traders from Catalina Island for a new bowl.

Bulla, Clyde Robert. INDIAN HILL — Navajo
Illus. by James J. Spanfeller. 74 p. — int
Thomas Crowell Co. 1963.

After a bad winter and the loss of many sheep, young Kee's father decides to move the family to the city, where he can find carpenter work. Kee and his mother are fearful and reluctant, but the family moves. Kee slowly begins to find the city less hostile. But his mother hates it, and she takes Kee back to the reservation. His father quits his job and follows. An incident with the local trader makes Kee and his mother realize that they never really tried to adjust to the city. They decide to return and try again.

The story is sparely written, and the emotions of a family leaving the security and familiarity of the reservation are honestly portrayed.

Cannon, Cornelia Jones. FIGHT FOR THE PUEBLO — Acoma
Illus. by Marian Cannon. 204 p. — int
Houghton Mifflin Co. 1934.

Pedro, a Spanish boy raised by the people of Acoma Pueblo, meets the expedition of Oñate coming up the Rio Grande valley in 1598 to settle in New Mexico. Pedro is appalled at the Spaniards' disregard for the ways and rights of the Pueblo Indians. The Spanish take their lands and forbid the Pueblos to practice their own religion. Pedro makes several trips to Acoma, rejoining and escaping from the Spaniards, hoping to avert bloodshed. The Spanish are determined to conquer the "heathens" and they destroy the mesa-top village of Acoma. Pedro and a few others escape and return later to rebuild the pueblo and continue their own ways. As the Spanish build a new settlement at Santa Fe, Pedro heads south to visit his real mother in Mexico, promising return to Acoma.

A vivid picture of the clash of Spanish and Pueblo cultures.

Carlson, Natalie Savage. THE TOMAHAWK FAMILY — Sioux
Illus. by Stephen Cook. 170 p. — int
Harper and Brothers. 1960.

On a South Dakota Sioux reservation, ten year old Frankie dislikes school and spends his time day dreaming and getting into trouble. His younger sister, Alice, is an excellent student. The children's grandmother, their only family, has little use for many of the white man's ideas, and Alice is ashamed of her grandmother's old Indian ways. After an incident with an excaped buffalo, Frankie realizes that the school is important to him. He tricks his grandmother into coming to a PTA meeting so that she, too, comes to see the importance of education,

and the children come to accept her Indianness.
The story is told with a good deal of humor and a real appreciation for the children's ideas and feelings.

Chandler, Edna Walker. CHARLEY BRAVE — Sioux
Illus. by Kevin Royt. 96 p. — int
Albert Whitman and Co. 1962.

The reservation is different from what Charley has been used to. Though he is a full-blood Indian, the Indian children consider him an outsider, a "white Indian." It is difficult for Charley to make any friends and he does not speak any Sioux. At Sundance he finds that he does not even know what is considered to be proper conduct by Indian standards. Charley has his heart set on getting a warbonnet and figures out that this will not be an easy task. By the end of the school year he realizes his dream and realizes that he has been accepted into the community.

Christensen, Gardell Dano BUFFALO HORSE — Nez Perce
Illus. by the author. 95 p. — int
E. M. Hale and Co. 1961.

This is the story of the Appaloosa horse which has come to the country of the Nez Perce, or Sahaptin Indians. It follows young Bright Rock, son of the chief. Bright Rock hears an old man's tale of strange spotted animals owned by the Apaches far to the south, and goes to seek them. After proving his courage, he is welcomed by the Apaches and taught to ride the horses. When the camp is attacked by the Spanish, Bright Rock escapes with the Appaloosa mare, which soon has a colt. As Bright Rock heads back to his people he learns the ways of the horses and soon realizes that they can be used to hunt buffalo and to pull travois. He returns proudly with the "magic" horses which will benefit all his people.
The story is well written and illustrated, although the author claims that the Apache's Athabascan language is an Algonquian tongue, related to the Sahaptin language. Sahaptin belongs to the Penutian family which is distinct from both the Algonquian and from the Athabascan languages.

Christensen, Gardell Dano. BUFFALO KILL — Blackfoot
Illus. by the author. 108 p. — int-jr
Thomas Nelson and Sons. 1959.
Archway Paperback, Washington Square. 1968.

In the days before they had horses, the Blackfoot people were dependent for their winter food supply on the piskun or buffalo jump. Twelve year old Winter Weasel, who has studied the ways of the buffalo, goes to

the herd dressed in a buffalo hide and leads the herd into a stampede over a cliff. At the last moment he must somersault over the edge into a cave or be killed by the falling buffalo. The boy succeeds, earning manhood and a man's name, White Calf.

The story is a spare and thrilling account, well illustrated, of the work and prayer necessary to ensure the early Blackfoot tribe's survival.

Christensen, Gardell Dano. THE BUFFALO ROBE — Blackfoot
Illus. by the author. 95 p. — int
Thomas Nelson and Sons. 1960.

White Calf, who had received his man's name for his important part in the winter buffalo kill described in BUFFALO KILL fears that his namesake, the white buffalo calf spared in the kill, is in danger. White Calf sets out with his dog to find the calf and to get the hide of a bull buffalo on which to write his history. He kills a maddened bull, returns the calf to the safety of the herd, and rejoins his people with honor.

The illustrations are vivid and the description of Blackfoot hunting skills and ceremonies is excellent.

Christie, Caroline. SILVER HEELS — Blackfoot
Illus. by George Wilde. 150 p. — int
John C. Winston. 1958

Young Swift Eagle, a Blackfoot boy, dreams of owning Silver Heels, the old medicine man's colt. Since he cannot buy the pony, he rents her for the summer, hoping to earn enough money to buy her in the fall. Swift Eagle spends the summer with his family in camp near a hotel in Glacier National Park, where they dance for the tourists. The summer turns out to be an exciting one, as Swift Eagle rides his pony, recaptures her from a thief, fights a forest fire, and earns money by telling legends to the tourists. Swift Eagle helps to rescue a boy who has fallen down a crevasse in a glacier. As a reward he gets a trip to Great Falls with the boy's family and a chance to earn the money to buy his pony.

A simple, entertaining story, set a few years ago on the reservation.

Clark, Ann Nolan. IN MY MOTHER'S HOUSE — Pueblo
Illus. by Velino Herrera. 56 p. — pri
Viking Press. 1941.

This simply told story tells much of the daily life in a pueblo, describing the homes, the fields and the food. It also has a description of various plants and the uses to which the Indians put them.

Much of the description and explanation is done by illustration.

Clark, Ann Nolan. LITTLE INDIAN BASKET MAKER — Papago
Illus. by Harrison Begay. 31 p. — 3-4

A brief, interesting story of a Papago girl who learns the processes necessary for weaving baskets and mats. She gathers yucca to weave and seed pods for dye. Her grandmother teaches her what is necessary to prepare the plants for weaving. She learns that "...the making of baskets is the work of our hearts as well as our hands."
Beautiful illustrations by a well-known Navajo artist.

Clark, Ann Nolan. LITTLE INDIAN POTTERY MAKER — Pueblo
Illus. by Don Perceval. 31 p. — pri-3-4
Melmont Publishers. 1955.

This book is a description of the steps of preparing clay and making pottery bowls, the woman's work of the Pueblo Indians.
The bold illustrations help explain the process of pottery making and also explain something of the life of the Pueblo Indians.

Clark, Ann Nolan. LITTLE NAVAJO BLUEBIRD — Navajo
Illus. by Paul Lantz. 143 p. — int
Viking Press. 1943.

Doli becomes very excited when she is able to go out and herd sheep with her sister, but once out, she decides that being at home is better. When it is time for her sister to go off to school, Doli is very, very sad. Her sister gives Doli her most precious possession, a garnet, with a promise that she will return. One day Doli gets a gift in the mail from her brother, who is also away at school. It is a white doll. She is not pleased with it, but after a storm which she thinks she caused herself she changes her mind. Doli learns to weave and decides to send her first piece of work to her brother. He decides to come home after he receives it. Doli then has a change of heart about the white mans school and begins to look forward to the time that she will go there.
A simply told, moving story about a little girl's conflicts within herself and her success at resolving them. Beautifully descriptive.

Clark, Ann Nolan. MEDICINE MAN'S DAUGHTER — Navajo
Illus. by Donald Bolognese. 178 p. — jr
Farrar, Straus and Co. 1963.

Tall Girl, at fifteen, has been training eight years to become a medicine woman. She is following her father's footsteps, for he is

Chanter, the most powerful medicine man of the People. After he has taken refuge from a storm in a sacred passageway, her father makes Tall Girl undergo a ceremony to cleanse her of evil. She and her father then go on a search for her medicine power. It is then that she invades an eagle's nest and a bear cave. Tall Girl helps her father in a sing for a sick woman, and afterwards he decides that she will become Singer-of-the-Mountain-Chant. It is the most powerful and complex curing ceremony. When Gentle Sister takes her badly burned baby to the hospital, Tall Girl is sure that he will die. On the ninth and final day of her Mountain Chant, she sees the baby, cured, and decides to go to the mission school to learn White medicine. She is disillusioned when she is told that she cannot become a doctor, but the doctor at the hospital makes a pact with her that they can be of help to each other.

This story moves swiftly and is richly filled with the beauty of Navajo beliefs.

Clark, Ann Nolan. THIS FOR THAT — Papago
Illus. by Don Freeman. 62 p. — pri
Golden Gate Junior Books. 1965.

Poor Put-it Pick-it just never can keep from putting something down and picking something up. One night he has a dream of meeting a packrat and going into his home. This dream convinces him that he wants to become known as Brings-it-back.

A story which has a pleasant sound when read aloud. It helps to explain several things about Papago daily life.

Clymer, Eleanor. CHIPMUNK IN THE FOREST — Northeastern Woodland
Illus. by Sugrid Fetz. 56 p. — pri
Atheneum. 1965.

When Chipmunk is old enough to begin to hunt, his uncle takes him into the forest to teach him the ways of the animals, but Chipmunk fears the forest and imagines every sound to be fierce bears or evil spirits. When his uncle sees his fear, he sends Chipmunk home to stay with the women and babies. The other boys laugh at him, and he feels he is bringing shame to his family. One winter day Chipmunk's little brother wanders off into the forest and Chipmunk goes after him. When Chipmunk finds the boy he has lost the trail, but finally remembers what his uncle had told him of how to find the village. Chipmunk's uncle praises the boy for overcoming his fears and begins again to teach him how to hunt.

Exciting and well illustrated.

Coates, Belle. SIGN OF THE OPEN HAND — Sioux
Illus. by Albert Micale. — pri-4
Charles Scribners Sons. 1962.

In the early 1900's on a Montana reservation, Bracelet and her old grandfather, Iron Wing, are driving a wagon-load of bones to be sold at the railroad. Their old horse refuses to go on, and when no one will help them, Bracelet despairs of ever earning the money to buy a new horse. Suddenly, the tribal policeman and his son, who are fleeing some enemy Cree from Canada, entrust Bracelet and Iron Wing with the money all of the people had made by selling their loads of bones. Iron Wing takes the money and hides it as he once had in the old days, and he and Bracelet fool the Cree. The people are very grateful to the old man whom they had earlier ignored, and in their respect and thankfulness they give him a strong new horse, painted with the open hand of peace.

A short, exciting story.

Conrader, Constance Stone. BLUE WAMPUM — Winnebago
Duell, Sloan and Pearce. 1958. — jr-hs

Paul Duval, son of a French-Winnebago fur trader and an American mother, is growing up among the Winnebago people on the troubled Wisconsin frontier in the early 1800's. Americans are pushing illegally into Winnebago territory to mine lead, and numerous incidents lead to a revenge raid by the Indians. When the great Chief Red Bird, who had counseled caution and peace, decides to give himself up to the American Army to prevent action against all his people, Paul finally has to decide whether his loyalty lies with the Americans or with the Winnebago people in their struggle for justice and survival.

The story is an exciting and carefully documented account of the conflict of the Whites and the Winnebagos.

Craig, John. LONG RETURN — Ojibway
Illus. by Robert Doremus. 225 p. — jr
Bobbs-Merrill Co., Inc. 1959.

Young Thad Cameron is captured from his family's cabin north of Lake Ontario by a band of Ojibway who carry him many days journey across Lakes Huron and Superior. The chief, who has no son, fondly adopts Thad, who grows to love and respect his Indian parents. For several years the chief trains Thad carefully in the ways of the hunter. Thad yearns for the time he will escape and return to his own family. After more than two years, just before the manhood ceremonies which would acknowledge him a future chief, Thad decides to leave, even though it hurts him to leave his Ojibway parents. Nearing his home, after a long journey, Thad is captured by the Sioux, enemies of the Ojibway. He is finally freed by his Ojibway father who had been trailing him. The chief gives Thad his freedom in return for Thad's saving

his life in a fight with the Sioux.

A fairly good picture of Ojibway life. Thad comes to appreciate the culture so different from his own and realizes one cannot compare cultures in terms of right and wrong.

Crowell, Ann. A HOGAN FOR THE BLUEBIRD — Navajo
Illus. by Harrison Begay. — int
Charles Scribners Sons. 1969.

When sixteen year old Singing Willow returns to her family from a mission boarding school many of her ideas and ways conflict with those of her parents, and the whole family feels the lack of harmony within their hogan. Little Eagle, her brother, worries over his sister's restlessness but becomes wrapped up in his dream-come-true, his own horse. A brief peace is brought to Singing Willow by a ceremony, but a mysterious longing again fills her life. Little Eagle finally discovers that his sister cannot be happy without a piano, which she learned to play at school. He trades his beloved horse for a piano to bring happiness to his sister. The horse is returned to Little Eagle on the condition that he work for the trader, and happiness again fills the hogan.

Doughty, Wayne Dyre. CRIMSON MOCCASINS — Miami
Harper and Row. 1966. — jr-hs

Seventeen year old Quick Eagle, son of the Miami chief, unwittingly violates his father's honor and then nearly gives his own life to restore it. When he suddenly learns that he is actually a White, captured in childhood, he rebels against his foster parents, feeling that he is only a substitute, a sham. Filled with contempt for himself and in despair that he neither has nor deserves a real identity, he flees to the Whites in Kentucky to seek his own family. When he finds his father, he feels no ties to him nor to the Whites and despairs for his own lost soul. Finally he becomes a scout for George Rogers Clark and his army, capturing British settlements on the Illinois frontier during the Revolutionary War. In a dramatic sequence of events during a council of all the tribes called by Clark, Quick Eagle's boyhood friend, One Fire, nearly loses his life to warn of a plot. By his sacrifice he helps to free Quick Eagle at last from his conflict and despair. Quick Eagle returns to his Miami father, finally feeling worthy to accept his love. He vows to spend his life serving as a bridge between his Miami people and the white man.

A dramatic and beautifully written story of a young man's intense conflict and struggle to find himself in a vivid historical setting. Excellent.

Duncan, Lois. SEASON OF THE TWO-HEART
Dodd, Mead and Co. 1964.

Hopi
hs

Martha, a Hopi girl, has been longing to see something of the world beyond her pueblo. Her chance comes in the form of a child care job with a family in Albuquerque, where she will be able to attend her senior year in a big high school and prepare for college. Her family opposes it, fearing she will become a "two-heart", neither Hopi nor White. But Martha goes. She soon becomes very involved with the Boynton family--with the two little boys, whose socialite mother has little time for them, and with teenage Laurie, who resents and patronizes Martha. Martha slowly makes friends at school and comes to care very much for Alan, with whom she shares her musical talent and her dream of becoming an opera singer. Martha finds herself often confused and torn between her two worlds, but when her grandmother dies she begins to realize that the old way no longer is possible for her. When Alan surprises her with the publication of Hopi songs they had written out together, Martha begins to see her future. Through her music, she will serve as a bridge between her people and the White world.

Faulknor, Cliff. THE WHITE CALF
Illus. by Gerald Tailfeathers. 180 p.
Little, Brown and Co. 1965.

Piegan-Blackfoot
int

The Eagle Child, a Blackfoot boy, finds a rare white buffalo calf which the medicine man believes to be a spirit sent as a good omen by the gods. As the band moves to follow the buffalo herds Eagle Child and his older brother find that their job of caring for the calf is quite a bothersome task. Their time is filled with hunting buffalo and defending their band from attacks by their enemies, the Crows and Assiniboines. Both boys grow in skill and learn that to be a warrior and a leader one must think wisely and be responsible in all matters.

This lively story describes a great deal of the way of life of the northern plains tribes and of the state of inter-tribal relations just before Whites entered the area in any number.

1965 Little, Brown Children's Book Award.

Forsee, Aylesa. WHIRLY BIRD
Illus. by Tom Two Arrows
J. B. Lippincott Co. 1955.

Navajo

Twelve year old Choki dreams of being able to fly in a plane. He hopes to make enough money to go to the Inter-tribal Ceremonial at Gallup, where he feels he will be able to see a plane. But the money he has earned must go instead to pay for a ceremony to heal his father's illness. Choki's life is full, with sheep herding, learning to make jewelry, and helping to catch a horse thief His dream of flying seems unattainable. One day a party of scientists lands in a helicopter in

the next valley. Choki, who longs to see it, decides that he cannot leave his sheep. After a bad sandstorm, Choki rescues a boy from the party who is trapped on a cliff and is offered a trip to Phoenix in the helicopter by the boy's grateful father.

This entertaining story shows a boy who wants to know more of the white man's way, but determines to hold on to much of the good of the Navajo way.

Forster, Logan. DESERT STORM — Apache
Illus. by Frank Hubbard. 218 p. — jr-hs
Dodd, Mead and Co. 1955.

Ponce, a fifteen year old Apache, lives with an old sheep rancher in southern Arizona. A car and trailer carrying a thoroughbred racehorse crash near the ranch, injuring the horse. Ponce pleads for her life when the owner goes to destroy her. The horse is given to Ponce, who seeks the help of a wise old Apache in healing her broken leg. When the leg is once again strong, a friendly neighbor and racehorse trainer helps Ponce to train his "Desert Storm" for the Santa Anita Handicap Race.

In his struggles to heal and train the horse, Ponce learns a great deal about himself and his heritage, and he begins to look bravely and wisely toward the future.

Foster, E. C. and Slim Williams. THE FRIEND OF THE SINGING ONE — Eskimo
Illus. by Fermin Rocker. 121 p. — int
Atheneum. 1967.

A nine year old Eskimo boy and a young wolf are trapped on drifting ice and carried far to the south. The wolf, the "singing one," saves the boy's life and both set out to explore the new country before heading north to rejoin the boy's people. They hunt and live off the land, escaping dangers from a wolf pack, a bear, a white man's trap, and strange Eskimos. They finally return to the North, and the wolf rejoins his pack.

The Eskimo's awareness of everything in the environment and his attitudes and skills are evident throughout the boy's adventure.

Freuchen, Pipluk. ESKIMO BOY — Eskimo (Greenland)
Illus. by Ingrid Vang Nyman. 96 p. — int
Lothrup, Lee and Shepard Co.

When Duik's father is killed by a walrus, the boy must become the hunter to provide meat and clothing for his family. The loss of his kayak means that no hunting can be done from their rocky island until the sea freezes. The freezing is late, and soon the family has eaten their last sled dog and even chewed the harnesses. Their worn clothing

provides little comfort. Finally, the sea freezes, and Duik sets off on foot to seek help. He meets a bear, manages only to wound it, and finds himself trapped by the bear on an ice ledge, where he slowly begins to freeze. When he has almost given up, two hunters arrive, and Duik is soon warmed and fed on bear meat. Soon they return to Duik's family with plenty of meat for all, and the family rejoices to have such a great hunter in their house, one who will always be able to provide for them.

A dramatic story, written in a very distinctive and immediate style.

Garst, Shannon. RED EAGLE — Sioux
Hastings House. 1959. 135 p. — int-hr

The fact that Lame Foot is the son of the chief does not guarantee him a high place among his peers. He is crippled and weak and hardly even tries; so when he is chosen by Gray Owl to be the one to whom Gray Owl will pass on his wisdom, Lame Foot is surprised and flattered. Gray Owl helps to direct Lame Foot's activity as he grows in strength and courage. The pony that he dreamed of becomes his, although at first it seems unattainable. He makes his vision quest and successfully captures his medicine, an eagle. With his new name, Red Eagle, he is very proudly accepted as a brave.

A good book describing how a boy overcame many difficulties and an interesting description of the trials of growth. A vivid account of the vision quest is given.

Hafer, Flora Van Buren. CAPTIVE INDIAN BOY — Anasazi
Illus. by Don Lambo. 154 p. — int
David McKay and Co. 1963.

Chukai, a boy impatiently awaiting manhood among the Mesa Verde cliff dwellers, is captured by the Painted Faces, nomadic hunters, who constantly raid the cliff dweller's gardens. He is carried far into a strange land and made to do women's work, with his life always in danger. When the people see the usefulness of his knowledge of weaving and pottery, his life becomes more secure. When drought and near starvation come, Chukai escapes with his dog after two years of captivity. His newly acquired bow and arrow, unknown to his own people, help Chukai survive in the drought-stricken land and return to his home. He finds only the dying medicine man, for the drought has killed the cliff-dwellers' gardens, forcing them to seek a new land. Chukai sets off to find his own people, encountering other cliff-dwellers who have learned of irrigation methods. When Chukai finally finds his people, the knowledge of the bow and arrow, of irrigation, and of many other things he has learned will be of great benefit to all. The people proclaim the young man their next chief.

A lively picture of different cultures and of the changes in the Anasazi-Pueblo culture in the 13th century.

Haig-Brown, Roderick. THE WHALE PEOPLE — Nootka
Illus. by Mary Weiler. 255 p. — jr
William Morrow and Co. 1963.

Young Atlin, son of the whale chief of the Nootka-speaking Hotsath people, is preparing for manhood and beginning his training as a harpooner, on whose skill much of the people's food supply depends. When his father is killed on a whale hunt, Atlin becomes chief before he is fully ready. He struggles to grow in strength and skill and to find the spirit powers necessary to a chief. With the aid of experienced advisors and through his own learning he soon leads the people in successful hunts. Atlin finally finds the wisdom and skill to negotiate a marriage and a lasting peace with a hostile neighboring people, and he proves himself to be a great chief.

The story is full of action, carefully researched as to many details of Nootkan life, and the characters are real and vivid.

1964 Canadian Book of the Year for Children Medal.

Haines, Francis. RED EAGLE AND THE ABSAROKA — Nez Perce
Illus. by Arthur Kenneth Yost. 191 p. — jr
Caxton Printers, Ltd. 1960.

Shortly after the vision quest in which he had found his guardian spirit and his man's name, Red Eagle counts his first coup. This entitles him to a place among the warriors as his people, the Nez Perce, move eastward onto the plains to hunt buffalo for the first time. When their party is attacked by Blackfoot armed with guns, Red Eagle is cut off from the rest and temporarily escapes a long pursuit by rafting down the Yellowstone River into strange country. There he and a wounded Absaroka youth kill two Blackfoot who had been trailing Red Eagle, and Red Eagle is welcomed into the Absaroka camp. He returns to his own people, telling of many things he learned from the Absaroka people. He helps to plan a long journey to the land of the Earth Lodge people to buy guns and iron pots which are unknown among his people.

A carefully researched picture of the customs, beliefs and material culture of the Nez Perce and Absaroka (Crow) people.

Harris, Christie. FORBIDDEN FRONTIER — Haida
Illus. by E. Carey Kenney. 210 p. — jr-hs
Atheneum. 1968.

This story centers around two young ladies of very different backgrounds. Alison was raised by a Haida mother and a Scottish father at a Hudson Bay trading post. Megan, an Irish immigrant, traveled across the plains to the British Columbia territory with her family in search of land. Very antagonistic of each other they become friends when a common cause draws them together. There is a boy, Ross, who is like

Alison, half Indian (Suswap) and half Scottish. When Ross is accused of murder, the girls work together to get the real murderer.

This is an exciting book that is full of action and insight of the problems of Indians drawn between two worlds. The pain of choosing comes vividly through. An exceptional book.

Harris, Christie. RAVEN'S CRY — Haida
Illus. by Bill Reid. — jr
Atheneum. 1967.

Through the lives of six generations of the Raven and the Eagle clans, this tragic and powerful book chronicles the struggles and changes which beset the Haida tribe after the establishment of white contact in 1775. White influence grows rapidly during the fur trade era, and lack of understanding between the two cultures and the white man's greed lead to raids and reprisals. As the white population of the coast grows with the discovery of gold, whiskey and disease decimate the Haidas, and missionaries hasten the end of the arts and customs. The Eagle chiefs try to hold the people together and to preserve their culture but find the odds too great. When the great wood working art is almost dead and anthropologists and artists seek to study and preserve it, the great uncle of the illustrator passes on all he can. Then after a gap of two generations Bill Reid feels the pull of the art of his ancestors and begins to revive the powerful Haida arts. He works presently in Vancouver and illustrated the book.

Harris, Christie. WEST WITH THE WHITE CHIEFS — Assiniboin
Illus. by Walter Ferro. 213 p. — jr-hs
Atheneum. 1965.

Assiniboin Louis Battenote is an excellent guide and hunter. He has a reputation, unjust in his own eyes, as a murderer. He needs a job to help regain his honor and self confidence but no one in Saskatchewan in 1863 will hire him. Finally his son, Louis, helps get him a job guiding a British nobleman and a doctor over the Rockies into western British Columbia. The 800 mile trip, through muskeg, impenetrable forests, and deep river gorges is one of near starvation and constant obstacles; but the Assiniboin family's courage and skill see the party through incredible dangers. Young Louis learns a great deal about white men and their world, and knows he will need to learn new ways to survive in the changing times.

A vivid book based on historical characters and journey.

35.

Hayes, Florence. ALASKAN HUNTER — Eskimo
Illus. by Kurt Wiese. 248 p. — 5-7
Houghton Mifflin Co. 1959.

When the hunting is poor and the starving times come upon their Eskimo village, Tagaruk, whose father is the most skilled hunter, decides to travel to the east to seek the land of continual good hunting told about by the village grandfathers. Sublu, a younger boy, accompanies him, and the two travel for forty-two days through the arctic winter. They finally reach a strange village where all the Eskimos live in wooden houses instead of sod igloos and where the men hunt from wooden boats with engines. The boys are taken in by the oldest man and spend a year among their new friends, storing meat and furs to take back to their own village. They share many exciting and dangerous adventures with boys their own age. Finally they set out for home, determined to bring their families back to this land of plenty.

A lively story, with good descriptions of many old Eskimo ways.

Hayes, Florence. THE GOOD LUCK FEATHER — Navajo
Illus. by Harvey Stein. 204 p. — int
Houghton Mifflin Co. 1958.

One day while herding sheep Cheedah finds an eagle feather, which he feels will bring good luck. The good luck comes in the form of a chance to attend a month of special schooling for boys Cheedah's age who have never attended school before. The ways of the white teachers and the school are both strange and exciting to Cheedah. He fulfills his desire of learning to count and makes many friends. Then he returns home with his new knowledge and many memories, glad to be with his family again.

Hayes, Florence. THE ESKIMO HUNTER — Eskimo
Illus. by Kurt Wiese. 275 p. — int
Random House. 1945.

Kapoonga is a lively Eskimo boy who longs for a rifle of his own with which to kill a polar bear so that he can be considered a man. He finally gets his gun and gradually begins to acquire more skill in hunting. A long winter of near starvation comes upon the village, and only Kapoonga's father's skill brings any food. Kapoonga finally achieves his ambition and his manhood when he kills a bear which attacks his father.

This often humorous story gives a good picture of the old ways, the hunting methods, celebrations, and the patterns of cooperation and sharing upon which Eskimo survival depended.

Helmericks, Bud. OOLAK'S BROTHER — Eskimo
Illus. by Henry Bugslee Kane. 145 p. — int-jr
Little, Brown and Co. 1953.

Fourteen year old Bob and his younger sister Jeanie, children of school teachers in Point Barrow, Alaska, accompany an Eskimo family on what was to have been a short boat trip along the arctic coast. A sudden early freeze catches them for the winter, 200 miles from Barrow. The Eskimo family adopts the two for the winter and Bob and Jeanie set off by dogsled with their new family for the winter fishing and hunting camp. They learn to live as the Eskimos and to appreciate their skills, wisdom and warm hospitality.

The story is filled with detailed pictures and descriptions of Eskimo equipment and techniques, all well blended into the story.

Henry, Will. IN THE LAND OF THE MANDANS — Mandan
Chilton Books. 1965. 150 p. — int-jr

This is a fast moving story of Little Raven, part Mandan,and a descendant of Sacajawea. An orphan not fully accepted by the Mandans because of his different appearance, Little Raven courageously sets out in a blizzard to seek help for the tribe which is slowly starving to death in an endless winter. He discovers a hoard of food and whiskey in the secret place of the medicine man, who hates the people and has been watching them starve. After perilous attempts to get help, the boy is rescued by a wolf. A Canadian Mountie helps him capture the evil whiskey seller and save the starving village.

This suspenseful story shows a little of Mandan life and of the effects of whiskey among the people.

Hoffine, Lyla. CAROL BLUE WING — Hidatsa
David McKay Co. 1967. 214 p. — hs

Carol, a Hidatsa girl, comes home for the summer to the reservation after her junior year in college. A number of things open her eyes to some aspects of reservation life from which her parents had sheltered her. She ponders the unhappiness of others and learns much of the value of the old ways from her grandmother. With Tony, a law student who plans to return to serve his people, Carol begins to accept and plan for the future.

The author calls attention to the still prevalent prejudices of many white people and draws a vivid and uncompromising picture of the problems of some of today's Indian people who are tragically caught between two cultures.

Hoffine, Lyla. THE EAGLE FEATHER PRIZE — Mandan
Illus. by Earl Lonsbury. 149 p. — int
David McKay Co. 1962.

Billy Youngbear, a twelve year old Mandan boy, dreams of having his own horse and of winning the calf-roping contest. He finally gets his pony, but finds that much of his time must be spent helping his father with their first Hereford cattle. Billy is not really interested in his father's dream of building a real Hereford ranch, but he grudgingly helps raise and train the cattle for the 4-H fair while the rest of the family works on other projects. Billy fails to win the calf-roping, but his grandmother gives him her eagle feather, in the old way, for his hard work. To Billy it becomes the symbol for the family's growing ranch.

Hoffine, Lyla. JENNIE'S MANDAN BOWL — Mandan
Illus. by Larry Toschik. 105 p. — int
Longmans, Green and Co. 1960.

Shy Jennie feels she is failing her kind teacher and her family because she cannot speak out in class. She is ashamed of being Indian and wishes constantly to become like the White girls. With the urging of her understanding teacher and the patient help and wisdom of her grandmother, she learns to make pottery in the old Mandan way. She gradually gains pride in her heritage and confidence in herself.

Hood, Flora M. SOMETHING FOR THE MEDICINE MAN — Cherokee
Illus. by Robert Dranko. 79 p. — pri
Melmont Press. 1962.

In a present day Cherokee Village in North Carolina the teacher asks all the children to bring something valuable to give to Bird Partridge, a very old and wise man who is too sick to leave his bed. Ada Armachain cannot think of anything valuable enough. The other children bring food but her mother has none to spare. Ada finds the first violet of spring, and her grandmother tells her it will be a fine gift for the old man who can no longer walk in the woods. Ada still feels ashamed of her gift, but finds that it is the most valuable of all to the old man because she has brought spring to his heart.
A delightful story, beautifully illustrated.

Houston, James A. AKAVAK: AN ESKIMO JOURNEY — Eskimo
Illus. by the author. 79 p. — int
Harcourt, Brace and World, Inc. 1968.

Akavak's grandfather, who feels he will die soon, longs to see his brother who lives far to the north on Baffin Island. Akavak and the old

man set out with a dogsled to follow the coastline to the northern village. They are forced to go through the mountains, which his father had warned him never to do, and a number of disasters strike. The grandfather's wisdom and skill and Akavak's courage finally enable them to reach their destination, although the struggle proves too much for the frail old man.

A dramatic and strikingly illustrated story of Eskimo courage and resourcefulness.

Houston, James. EAGLE MASK: A WEST COAST INDIAN TALE
Illus. by the author. 63 p. Northwestern Coast
Harcourt, Brace and World, Inc. 1966. int

Skemshan and his cousin Kaibu have finished their fasting and dreaming and can begin to take their places with the men of the tribe. During the salmon fishing, Skemshan's courage saves him from a grizzly bear. On a whale hunt Skemshan again proves his courage and earns his manhood by saving his cousin from an attacking killer whale. Skemshan's father, a great chief, gives a tremendous potlatch to bring glory to himself and his son, who will soon become an Eagle chief. Skemshan vows always to follow the words sent to him by his clan totem, the mountain eagle, to "bring honor to his family."

Strikingly illustrated; a brief but excellent picture of northwest coast life.

Houston, James. THE WHITE ARCHER Eskimo
Illus. by the author. 95 p. int
Harcourt, Brace and World, Inc. 1967.

When Kungo is twelve years old, his Eskimo village is raided by Indians from the southern forest lands. They kill his parents and carry his sister off. Kungo escapes finally and travels to a remote island where a famous old archer and a bowmaker live. Kungo grows in strength and becomes a skillful archer. The old man, his kindly wife, and the dwarf who serves them become as family to Kungo, but he is never content for he dreams only of avenging his family. Finally he sets off with vengeance and murder in his heart, and finds the Indian village. The wise words of the archer's wife linger in his heart and soften his anger, bringing the realization that revenge would cause more bloodshed. His sister and her husband welcome him to the camp, and his heart is filled with gladness, strength, and peace, at last.

A moving and hauntingly illustrated story.

Issler, Ann (Roller). YOUNG RED FLICKER — California
David McKay Co. 1968. 154 p. — hs

Red Flicker is a seventeen year old Kamiyahi Indian of southern California. Raised on a reservation, he finds himself in and out of juvenile court because he cannot control the frustrations and anger bred in him by the conflict of Indian and White ways. The court lets him go home and he determines to learn all he can of the old ways from his grandmother and to protect his sister from a boy he fears will harm her. He meets a Pomo girl who is very involved with the Indian claims case against the government and is immersed in her tribal heritage while living successfully in the White world. Red's future darkens when he accidentally kills another youth, but he begins to work again towards a future for himself and his girl.

This is a powerful story which gives a vivid picture of a young Indian's struggle to become a man and to remain true to his heritage.

Jones, Weyman. EDGE OF TWO WORLDS — Cherokee
Illus. by J. C. Kocsis. 143 p. — jr-hs
Dial Press, Inc. 1968.

Calvin Harper, fifteen, is on his way to Boston and law school when his wagon train is attacked by Commanches. He is the only survivor. His only concern is to return home, when he meets a strange, Moses-like Indian, Sequoyah. Promising to get money for the ailing Indian, Calvin attempts to run away instead, but is unsuccessful because of a storm. They begin to travel together, although Calvin is very distrustful of Sequoyah. This strange man, who invented a strange alphabet, is on his way to Mexico to trace the history of his people. When buffalo hunters come upon Calvin, he travels with them, anxious to return home. Once gone, however, Calvin is filled with a strong desire to return to Sequoyah. When he makes it back he finds that Tessee and Worm, the Indian's traveling companions, have returned and Calvin decides that he will continue his trip east.

This short book is filled with the searching and growth of a young man, written in a haunting manner.

Jones, Weyman. THE TALKING LEAF — Cherokee
Illus. by Harper Johnson. 95 p. — 6-jr
Dial Press. 1965.

Atsee and his father, Tillahaw, spend their time wandering, but Tillahaw finally leaves Atsee at the town of his mother's people to learn more about the ways of the Cherokee. Atsee is anxious to join his father, but one day he learns that his father has been killed. He vows to learn more about his people by learning the Cherokee alphabet of Sequoyah. He goes off in search of the man.

A beautiful book with much sensitivity of the land of the Cherokee.

Keith, Harold. KOMANTCIA — Comanche
Thomas Y. Crowell Co. 1965. 296 p. — jr-hs

Pedro Pavon, a fifteen year old Spanish aristocrat, and his younger brother are captured by Comanches in New Mexico. The boys are separated, and Pedro becomes a slave to a mean warrior. After an act of bravery he is adopted by a famous warrior and trained to be a Comanche warrior. Pedro learns quickly. Always planning to escape, he becomes enveloped in the dangerous and exciting life of the hunt and the raid. He comes to admire the skill and bravery of the people and to respect many of their ways, though there is much he cannot accept. He finally puts aside his plans to escape, and after stealing a herd of Mexican horses which many Comanches had been trying to get, he marries the girl he has long been in love with.

A fascinating and detailed picture of Comanche life when only a few Spanish were in the southern plains. Many Comanche ways repel Pedro but he comes to see the patterns and dignity of a way of life that is different from his own but satisfying and fulfilling to the Comanche.

Kjelgaard, J. A. WOLF BROTHER — Apache
E.M. Hale and Co. 1962. 189 p. — jr-hs
Holiday House. 1957

In the 1800's Jonathan, a sixteen year old Apache, returns to Arizona after six years of schooling, hoping to be a teacher. He finds his once proud and free people living on government food on the poor land of the new reservation. Circumstances force him to join a band of raiders, fighting for their lives and manhood, constantly hunted by the cavalry. All are finally killed or captured, and Jonathan escapes while on the way to life imprisonment in Florida. He walks and works his way back to the reservation and finally begins to see how he can help head his people to a better future.

The oppression of the Apaches, the white men's prejudices, and the Apache's last bid for freedom are vividly portrayed.

1958 Western Writers of America Juvenile Award.

Kroll, Francis Lynde. YOUNG SIOUX WARRIOR — Sioux
Illus. by Charles H. Geer. 189 p. — int
Lantern Press. 1952.

Little Bear accompanies his grandfather, Great Bear, and other warriors on a buffalo hunt. When all except the boy and his grandfather are trapped by their enemies, the Pawnees, Little Bear finds a way to save them. When many of their horses are stolen, Little Bear and his grandfather set off to recapture them. After many days riding, a flood, and a blizzard, they finally return to their people with many horses and much buffalo meat, and Little Bear is accepted as a young man and a warrior.

Lampman, Evelyn Sibley. HALF-BREED — Crow
Illus. by Ann Grifalconi. 261 p. — int
Doubleday and Co. 1967.

When his Crow mother remarries, Pale-Eyes takes on the name his white father had given him, Hardy Hollingshead, and sets out for Oregon to find his father, whom he has not seen in six years. An old friend of his father's takes Hardy to his father's cabin, and while Hardy is awaiting his father's return from the California gold mines, his father's older sister arrives from the East. She sets about "civilizing" Hardy, who resents her lack of understanding of his Indian ways. However, he appreciates her defense of his Indian blood and his worth as a person in the face of much white prejudice and hostility. Hardy's father returns but finds that he cannot give up his adventuring and suddenly leaves. Hardy, though he plans to return to his mother's people, comes to feel a strong family obligation to his aunt for her sacrifices in caring for him. Finally he must choose whether to stay with his new found and grudgingly accepted family or to return to the Crows.

The story is a vivid one of the Oregon frontier and is an accurate picture of the problems facing those of mixed White and Indian heritage.

Lampman, Evelyn Sibley. NAVAJO SISTER — Navajo
Illus. by Paul Lantz. 189 p. — int
Doubleday and Co., Inc. 1956.

When twelve year old Sad Girl goes off to Chemawa Indian School in Oregon she is determined that no one will know the fact that she and Grandmother have no other family. People at home seem only to pity them. At school, as Rose Smith, she begins to adjust and finds that she likes to learn. She is happy until the letter writing assignment. When everyone in Rose's class receives replies to their letters and hers has not yet come she is afraid that they will discover her secret and she incurs a strange malady. Rose comes to see that it is not a cause for shame that she has no family because all of her schoolmates are now "family." Through a letter from an uncle Rose discovers that her good friend at school is a cousin.

Although this school was a part of the no longer existing Navajo Five Year Program it helps to portray life in a boarding school with all its strangeness, fears and adjustments.

Lauritzen, Elizabeth M. SHUSH'MA — Navajo
Illus. by Andy Tsinajinie. — jr
Caxton Printers, Ltd. 1964.

Shush'ma is a female bear who lives in the mountains of Navajo land. The story follows her through several years of her life, and

tells of the changes affecting the Navajos because of their captivity at Fort Sumner. All this is seen through Shush'ma's eyes, as it affects her life and that of her cubs, all of whom finally take part in the creation of a healing ceremonial. The story is a fascinating and imaginative one, but the author, at one point makes a number of remarks and employs words which seem very derogatory to the Navajo people and their religion. Only two pages of the whole book are involved, but the author's description of the Navajos' behavior as "animalistic" in the "savage state" is certainly most out of place and does not fit with the tone of the book. If the book is read by children, some comments should be made to counteract these statements.

Lauritzen, Jonreed. ORDEAL OF THE YOUNG HUNTER — Navajo
Illus. by Hoke Denetsosie. 246 p. — jr
Little, Brown and Co. 1954.

Twelve year old Jodih, who has once spent a night in a bear's cave, seems to have a special closeness to all the animals. When he dances in imitation of them, however, people become uneasy, feeling he has taken on the bear's spirit. Misfortune strikes Jodih's family when Old Two-Toe, a cougar, kills their sheep. Jodih vows not to eat meat again until he kills the marauder. Suddenly a chance to earn much money comes. Jodih could dance in the Flagstaff Pow-wow but he fears that he can not appear before so many white people. His father urges him to try because the family needs the money for food and new sheep. Jodih becomes panic-stricken at all the people; and his friend, the trader, takes him home to hunt the cougar so he can prove himself and his worth to his people. Jodih stalks the cougar into the haunted cliff-dwellings and kills him with one arrow. Then, with his belief in himself restored, he returns to the Pow-wow to win the prize.

A beautifully written and illustrated story of a boy's relationship with animals and of his struggle to believe in himself in a changing world.

1955 Child Study Association of America Children's Book Award.

Leigh, Roberta. TOMAHAWK AND THE ANIMALS OF THE WILD — Blackfoot
Illus. by Sally Mellersh. 126 p. — int
Paul S. Eriksson. 1961.

Into the wilderness of Canada comes Larsen with some other "palefaces" to hunt for animals for a circus in Montreal. They hire nine year old Tomahawk to help capture the animals. Although Tomo asks them to follow some customs of his people when capturing the animals, things always manage to get fouled up and the cause is usually Titch, the animal trainer. Tomo is given permission by his tribe to go back with the animals to Montreal. Conditions on the boat are bad for the animals and do not improve at the circus ground when Titch begins to train the animals. Tomo escapes with the animals to return home.

The language of the story tends to be stereotyped, and the story itself is far-fetched, but for that reason it would have appeal to young readers.

Leiser, Harry. THE LOST CANYON OF THE NAVAJOS — Navajo
Criterion Books. 1960. 160 p. — jr

Ysidro suspects Quinn, a man of notorious shady dealings, of the theft of his sheep. In order to replace his sheep Ysidro gets a job guiding an archealogical exhibition to Bitter Creek, site of ancient cliff-dwellings. There Ysidro finds Quinn, who confesses to stealing the sheep and robbing a bank. Ysidro attempts to kill Quinn but Dodson, the exhibition's photographer, talks Ysidro out of it.

This book is not recommended. The language of Ysidro is very stilted throughout and his desire for revenge is too strongly emphasized.

LeSueur, Meridel. SPARROW HAWK — Sauk
Illus. by William Moyers. 174 p. — int
Alfred A. Knopf. 1950.

Sparrow Hawk and his white friend, Huck, work hard to protect their corn from destruction by white squatters. By developing a good breed of corn Sparrow Hawk hopes to prove to President Jackson that the Sauk are peaceable and want only to remain on their land to grow corn. Returning to their summer camp and finding squatters settled in some of their lodges, the Indians peaceably double up in the remaining empty lodges. After leaving for their winter camp, Sparrow Hawk discovers all the lodges have been destroyed. The Sauk, under the direction of Black Hawk, decide to cross the Mississippi River but are unsuccessful in their attempt. Soldiers come down the Mississippi and kill and capture the remaining Indians.

It is pointed out in several ways in this story how the Sauks were victims of treachery and deceit by the white man. Although they were starving, the Sauks were too proud to ask for food and their peaceable retreat was followed by rumors of looting and pillaging, none of which took place. The Indian love for land is evident throughout the story.

MacLeod, Robert Parker. THE MEDICINE BULL — Cheyenne
John Day Co. 1963. 222 p. — jr

In 1878 the Cheyenne Indians were forced by the government to march from Oklahoma north to Fort Robinson. When they refused to return to Oklahoma they were virtually imprisoned. During a successful escape Red Bird was entrusted with the medicine shield. Nearly meeting with death, he nonetheless successfully returned it to the medicine man when they were finally encamped with the Sioux at the Pine Ridge Reservation,

and he was respected by all for this brave deed. His medicine dream made nearly everyone fearful of him, for he dreamed of the greatest of all medicine, a white buffalo. Going in search of his medicine, he finds a white buffalo calf. As agreed upon by the medicine man and the chief, he remains in the wilderness with it until Sundance. When he realizes that the calf would be sacrificed, he runs away, loses the calf, and becomes a hunted outcast. After winter he goes far to the north with his step sister and a white friend. There they find a great buffalo herd and the white buffalo.

Events in this story are historically accurate, portraying much of the life of the Cheyenne and early reservation life after the herds of buffalo had disappeared. Lively and well told.

Magoon, Marian W. OJIBWAY DRUMS — Ojibway
Illus. by Larry Toshik. 146 p. — int
Longmans, Green and Co. 1955.

When Little Half Sky hears Iroquois war drums the people prepare themselves for trouble and the men set out to find the Iroquois. Little Half Sky saves Big Face's life when they are fishing so they become friends. A dream that Half Sky, his mother Flying Cloud, and Big Face all have enables the boys to save the men who have been taken captive by the Iroquois. The boys go in search of their manito, their spirit power, and the hummingbirds that Half Sky dreams of means that he will become a great chief. His grandfather dies, and then his mother and sister are taken captive, but Half Sky is able to save them.

The language used in this book sometimes seems strange because the author uses modern slang. The story itself is a lively, interesting one.

Manning, Phyllis A. SPIRIT ROCKS AND SILVER MAGIC — Navajo
Illus. by Andy Tsinajinie. 201 p. — int-jr
Caxton Printers, Ltd. 1962.

In a story set a few years ago, Young Silversmith, his brother, sister, and cousin begin to learn the skills of jewelry making, farming, and rug weaving to help support the family. Young Silversmith dreams of winning prize money at the rodeo in order to pay the medicine man for a sing to restore his grandmother's failing eyesight. With the help of a friendly trader he discovers that a strange "spirit rock" he picked up one day is uranium ore, and he files a claim. The claim is almost stolen, but Young Silversmith's own claim is finally established and his dreams for his family will be realized.

The story describes many concerns of everyday Navajo life.

Masters, Kelly R. (pseud. Zachary Ball) SKY DIVER — Seminole
Holiday House. 1967. 213 p. — int

When Micco dies, Joe Panther refuses to follow in the clan leadership because he is concerned with modern involvement for his people. A part of his concern is the drought effecting his home, the Florida Everglades. Working closely with a few people, and using his sky diving abilities, he is successful at preventing disaster in the area and saving a small girl's health.

The book tells of existing conditions of the Seminole and the universal conflict between the traditional and modern thinkers. The treatment is a bit slick but is a style that is appealing to young readers.

Means, Florence Crannell. OUR CUP IS BROKEN — Hopi
Houghton Mifflin Co. 1969. 229 p. — hs

After nine years of living with white families in Kansas, Sara drops out of college and flees back to her native Hopi village, hoping to escape the alienation and loneliness of the white society. She finds that she has been away too long to regain the feeling of one-ness with her people and with the old traditions that she so desperately needs to feel whole and real. She is raped, and bears a blind child. She finally marries out of loneliness. A near tragedy clears away some of Sara's bitterness and despair, and she and her young husband determine to begin anew on a farming project off the reservation.

The story is a powerful and tragic picture of a young woman caught between two conflicting and changing cultures.

Means. Florence Crannell. THE RAINS WILL COME — Hopi
Illus. by Fred Kabotie. 241 p. — jr-hs
Houghton Mifflin Co. 1954.

From the time that Lohmay agrees to show Mr. Bates, the anthropologist, some of the things of their reservation, things seem to go worse for his family. There is very little food for anyone because of a long drought, and they believe that Suta, an old man, is trying to get more time for his own life by trying to take little Yapa's life. Then Yapa suffers a broken hip from a fall and Lohmay also takes a bad spill. Finally their few sheep are stolen by Navajo raiders. When Lohmay returns home with two Navajo, one of whom is injured, people are not pleased. For food the family makes a variety of things to trade with Mexicans, but on the return trip home all the food gets washed away, and in desperation for the whole family's welfare Lohmay's brother, Hohu, is traded with the Mexicans. Lohmay desires to make a public confession of all his guilt, but in the process finds there are others even guiltier. The rains do come, and the family vows to get little Hohu

back in trade.

A very intense, moving story full of the problems of the drought of the Hopi in the 1880's. Included in the story are the courtship customs of this matrilinial society and some of the important ceremonials. Excellent.

Montgomery, Jean. THE WRATH OF COYOTE
Illus. by Anne Siberell. 280 p.
William Morrow and Co. 1968.

California - Miwok
jr-hs

In 1775, the long unchanged world of the coastal Miwok people was disturbed forever when a Spanish ship sailed into San Francisco Bay. Young Kotala, son of the Miwok leader, discovered the ship and became friends with one of the Spaniards. Years pass without incident as Kotala grows into manhood, and then the Spaniards come in greater number and build a mission and a fort at San Francisco. The Spaniards claim all the land and begin to capture the Miwok and people from the other tribes, who are taken to the Mission to be "converted," where they are treated as slaves and many die of diseases. Kotala becomes chief and leads numerous raids against the Spanish, fighting to protect what is left of his people and their way of life. Finally he is captured and imprisoned, later released a broken man, to find that no trace of his family or village remains.

This story of the legendary chief Marin gives a generally excellent picture of the daily life, material culture, and beliefs of a California tribe and captures vividly what must have been the Indians' reactions to the Spaniards' invasion and destruction of their world.

Morrow, Suzanne Stark. INATUK'S FRIEND
Illus. by Ellen Raskin. 48 p.
Little, Brown and Co. 1968.

Eskimo
pri

Inatuk's friend, Soloquay, has taught Inatuk to carve. They are always doing something, hunting seals or playing cats' cradle. When his family decides to move to Point Barrow he wonders if he will ever find another friend like Soloquay. It seems that he does, very unexpectedly.

A good story to read to young children with delightful illustrations.

Mulcahy, Lucille. MAGIC FINGERS
Illus. by Don Lambo. 124 p.
Thomas Nelson and Sons. 1958.

Pueblo
int

When the governor's cane disappears, people begin to suspect Natachee's older brother, who works for an anthropologist. This adds to Natachee's worries about the family's lack of money when the crops

are lost to grasshoppers. Natachee, desperate for some way to earn money so that her brother will be free to attend college, persuades her blind grandmother, once a famous potter, to teach her to make pots to sell. Natachee learns quickly, and her grandmother finds that she herself can still make fine pots "with the eyes in her fingers." Suddenly another woman, who has been unable to sell her own poor quality pots and who has been spying on Natachee and her grandmother, accuses them of witchcraft, which means banishment from the pueblo. Natachee's courage and love for her grandmother help to disprove the charges and return the vanished cane. With this returns the people's pride and trust in one another.

Mygatt, E. PRISONER IN THE CIRCLE — Cheyennes
Illus. by Brummett Echohawk. 209 p. — jr
Longmans Green. 1956.

Sixteen year old Ken, who has long been fascinated by Indian culture through Boy Scouts, travels west to spend the summer on his uncle's ranch in northern Wyoming. His hopes to visit the nearby Northern Cheyenne reservation to learn about present day Indian life puts Ken into immediate conflict with his uncle, who despises Indians. Ken becomes lost while riding in the mountains on the reservation, and when he is found and befriended by Roy Whitebird, his hopes of learning about reservation life are fulfilled. Ken is appalled at the poverty and hopelessness of many people, but through Roy and others he comes to understand how they see themselves as "prisoners in the circle" of discouragement and of the white man's prejudices and hostilities. Ken and Roy share a summer of danger, adventures, and working towards his dream of becoming a pilot. The author's occasional use of the stereotypic "placid squaw" and "buck" is regrettable, but on the whole this exciting story is a perceptive picture of many features of recent reservation life.

O'Dell, Scott. ISLAND OF THE BLUE DOLPHINS — California
Houghton Mifflin Co. 1960. 184.

Karana lives with the small band of her people on remote San Nicholas Island, off the coast of southern California. The peaceful life of these isolated sea hunters is ended when all but fifteen of the people are killed by a Russian captain and his Aleut sea-otter hunters. With all their men and hunters dead, Karana's people are glad to leave their island when a white man's boat comes. Karana and her little brother are accidentally left behind, and wild dogs soon kill the boy, leaving Karana alone on the island. She tries once to reach the mainland but has to turn back. Karana resigns herself to life on the island, learns to make weapons and to hunt, and soon has a "family" of a dog and many birds. She always watches for a ship, and when the Aleuts return,

she secretly makes friends for a few weeks with an Aleut woman, her only human companion in eighteen years. Many years after the visit of the Aleuts, a ship comes once more, from the Santa Barbara Mission, and Karana leaves, hoping to see her people once again.

The story is a beautiful and moving reconstruction of the actual experience of an Indian girl.
1960 Newberry Medal Award.

Perrine, Mary. SALT BOY — No tribe
Illus. by Leonard Weisgard. 31 p. — pri
Houghton Mifflin Co. 1968.

Salt Boy is promised that someday he will learn to rope a horse, but he in turn must give a promise that he will not practice roping on his mother's sheep. He is able to save a lamb by doing exactly what he is not supposed to do. His father is pleased with his actions.

A simple, very brief tale, well told. Pleasing illustrations.

Phelps, Margaret. CHIA AND THE LAMBS — Navajo
Illus. by Ann Esner. 158 p. — int
Macrae-Smith, Co. 1944.

Chia's brother wants to study White medicine, and Chia, who is nine years old, would like very much to be able to help him, but their family is not well off. One day her wealthy aunts come to visit and ask Chia what she would like. She replies that she would like to have sheep and be a good weaver as is her mother. They give her two lambs with a promise of more if her work is good. Winter at last ends and Chia and her family go to summer grazing land. Chia's lambs grow. She shears them finally, dyes the wool and makes a good rug. In the fall her aunts are sent for to see the results of her labor. They are pleased and give her many sheep. The medicine man also gives Chia's brother a blessing so that he can go study White medicine and Chia is happy.

Prescott, John B. MEETING IN THE MOUNTAINS — Salados
Illus. by Larry Toshik. 181 p. — jr
Longmans, Green and Co. 1953.

While hunting, Akona comes upon the water priest, who tells him of famine at the home pueblo, the Big House, and of the enemy arrow just found. Akona and his parents leave their solitary canyon where there is much food to meet with the others at the Big House. Corn Planter, Akona's father, is accused of not sharing planting secrets. He argues that the soil is the secret, it has become old just as people become old. After returning home, Akona comes upon the enemy while hunting and immediately goes to the Big House to warn his relatives. With a

cousin he is sent across the desert to seek permission for his people to take refuge with these people, the Canal Builders. His father is killed by the enemy while trying to return to the Big House. Akona successfully leads his people to safety with Mountain Girl, whose parents have also been victims of the enemy.

An interesting account of an ancient Indian tribe.

Radau, Hanns. LITTLE FOX, ALASKAN TRAPPER — Natsit
Illus. by Heiner Rothfucks. 158 p. — jr
Trans. by Dorothy Long.
Abelard Schuman. 1963.

Little Fox, a Natsit Indian, lives with his grandfather, an alcoholic chief, but he is determined to turn out differently himself. He goes to Juneau, works in a variety of jobs, and finally joins his uncle, Trapper Fred, who lives in the wilderness. Trapper Fred, a squaw man, is looked upon with disdain by Indian and white man alike. Little Fox discovers that life as a trapper is hard, constant work but he enjoys it as much as he had thought he would. He develops a strong attachment for his lead sled dog. Little Fox is afraid of being sent away by his uncle, who likes his solitary existence. Trapper Fred suffers a serious accident, and Little Fox is able to save his life and make him reconsider his plans to give up trapping.

Although this is more a story of trapping than Indians, it does describe briefly the fear and distrust between Eskimos and Indians. The book tends to be moralistic and would require a sophisticated reader not to look upon the grandfather and others like him as the typical "drunken Indian."

Randall, Janet. TOPI FOREVER — Northwest Coast
Illus. by William Ferguson. 90 p. — int
David McKay Co. 1968.

Topi is twelve and of the age to find his new name. After spending the night in the forest to find his animal spirit he is disappointed at seeing only an ordinary racoon and a small owl. It seems he has no talent, neither for hunting, boating, or trading, and there is a possibility that he will remain Topi forever. The wise old man is no help to him, and Topi is disappointed to find him neither magic nor wise. Spring rains bring a sudden flood, and Topi finds himself alone in a totem graveyard, but it is here that he finds his new name and his special talent.

This is an honestly and realistically portrayed story that is very descriptive of the belief and daily life of the northwest coast Indians.

Rowland, Florence Wightman. PASQUALA OF SANTA YNEZ MISSION California
Illus. by Charles Geer. 111 p. int
Henry Z. Walck, Inc. 1961.

Pasquala loves her life in the mission and is glad that her parents have chosen to live there. The Indians of her tribe send a warning for her family to return to the tribe but they remain at the mission. Gathering pinon nuts in the mountains everyone almost meets with disaster when the snow comes. Pasquala is kidnapped from the mission with her mother, who dies shortly after that. While captive of her own people Pasquala continues to practice Christianity. One day she successfully escapes, returns to the mission, and warns them of plans of destruction.

This book presents a very rosy picture of mission life.

Sandoz, Mari. THE HORSE CATCHER Cheyenne
E. M. Hale and Co. 1962. 192 p. jr-hs
(Westminster Press. 1957.)

Young Elk, contrary to the training and ways of the Cheyennes, cannot bring himself to kill enemy warriors or even animals in the hunt He wishes only to catch and train horses, instead of going the way of a warrior as do the other young men. He dreams of being a horse catcher and is finally apprenticed to the great horsecatcher of the Cheyennes and allowed to follow his own way. Elk finally goes deep into the land of the enemy Commanches to capture a legendary white "ghost" stallion and his herd. Returning with the stallion, which no one believed could ever be caught, Elk is discovered by Commanches sent to raid his village, and he must release the wild stallion before he races to give the warning. For his selflessness and courage he is honored with the name and special position of Horse Catcher.

This is a superbly told story of the way of life of the Cheyenne and neighboring plains tribes.

Sandoz, Mari. THE STORY CATCHER Oglala Sioux
Grosset and Dunlap. 1963. 157 p. jr-hs

Young Lance, an Oglala Sioux boy approaching manhood, finds that his impulsive ways endanger his village and bring shame to himself and his family. Even when he vows to think more carefully before acting he seems to fail, and his ambition to become the historian of his people, who will paint their deeds on fine animal hides for all time, cannot be realized until he has gained wisdom as well as artistic skill.

This story of Lance's achievement of the name of "Story Catcher" is one of detailed and vivid description of Sioux ways and beliefs. Excellent.

Shannon, Terry. A DOG TEAM FOR ONGLUK — Eskimo (Canada)
Illus. by Charles Payzant. — pri

Ongluk, a little Canadian Eskimo boy, wanted a dog team of his own more than anything in the world. His parents kept smiling and telling him to wait until the summer. Summer came, and the family left their snow houses and set up a tent on the tundra for a summer home. Finally Ongluk's dog team arrived when their dog Chaiko, had three tiny puppies. Ongluk watched his puppies grow and played with them, all through the summer and winter. By the end of the winter the three young dogs were grown and strong, and Ongluk harnessed them to his small sled, and at last he had his own team.

The lively pictures and the story convey something of the old Eskimo way for young children.

Sharp, Edith Lambert NKWALA — Northwest Coast
Illus. by William Winter. 121 p. — (Spokane - Okanagon)
Little, Brown and Co. 1958. — int

Nkwala, a Salish boy of the Spokane tribe, who is approaching manhood, has set out numerous times to seek his vision and guardian spirit and has failed each time. His efforts are interrupted when his tribe is forced by a drought to move northward into strange territory in search of water and game. In the land of a related tribe, they find signs of recent battle and death, and they know that trouble is near. When the other tribe finally discovers Nkwala's people and threaten to destroy them, Nkwala risks his life to let his people reach safety. He must then face the thought of being separated from his family and people. In his acts of courage he finally finds his spirit and his manhood.

The story is vividly written, presenting many details of Salish ways and beliefs.

1958 Little, Brown Canadian Children's Book Award.
1959 Governor General's Literature Award.

Shirreffs, Gordon D. SON OF THE THUNDER PEOPLE — Apache
Westminster Press. 1957. 174. — jr-hs

In the 1880's, fourteen year old Alan is captured from a wagon train by a band of Chiricahua Apaches. Because of a fortuitous bolt of lightning, the Apaches believe Alan has supernatural power and the leader adopts him. Although he believes the Apaches to be only primitive savages, Alan has no choice but to train to be an Apache warrior. He grows close to his Apache brother, but continues to plan his escape. When he finally does escape, Alan finds the Americans as intent on war and revenge as the Apache raiders, who had no choice but to fight. He almost loses his life in a final attempt to prevent the

Army from slaughtering the Apaches, but with the help of his "brother" persuades the band to surrender in the face of hopeless odds. He vows to spend his life working with and for the Apaches, to help compensate for the taking of their lands and the destruction of their way of life.

A vivid and fast moving story, told from the White point of view, but with an understanding of the Apache ways.

Simon, Charlie May. YOUNGER BROTHER: A CHEROKEE INDIAN TALE
Illus. by Howard Simon. 183 p. Cherokee
E.M. Hale and Co. 1942. int
E.P. Dutton, Inc. 1942.

Sungi, who was small for his age and lacked many skills, was called "Younger Brother" by his age mates and others in the village. He feared the manhood ceremonies and was not sure that he ever wanted to grow up. Sungi's kindly grandfather taught him to hunt, plant, and develop his skills; but when the time of the Green Corn Dance and the New Fire Ceremonies came, Sungi still watched with the children. Gradually his faith in himself grew, and when he finally went off alone to seek his vision, he was able to lead the Cherokee men to the camp of their enemies, the Creeks, who had raided the Cherokee village of food and horses. Sungi's father returned from a long trip, and as the story ended, taught the people to write their language as the great Sequoya had.

The story presents a lively account of Cherokee customs and beliefs.

Smiley, Virginia Kester. LITTLE BOY NAVAJO Navajo
Illus. by Tom Two Arrows. pri
Abelard-Schuman. 1954.

Little Boy Navajo dreamed of being allowed to herd the family's sheep when his older sister had to leave for school, but his parents thought he was too young for the responsibility. He could not understand what his mother meant when she said that he had to be big in another way than just size. One day he found a stray lamb trapped on a rocky ledge, and he had to outwit a rattlesnake to save it. When he brought the lamb home his parents realized that he was big enough to herd sheep, "big in heart and understanding."

Well illustrated; good to read to young children.

Smiley, Virginia Kester. SWIRLING SANDS Navajo
Dodd, Mead and Co. 1958. 180 p. hs

When the Allison family decides to leave Rochester, New York to take over a small trading post on the Navajo reservation, Corey, their

teenage daughter, understands the necessity of the move for her father's health but feels that her world has fallen apart. Their arrival at the rundown house and confusing store does not seem to make matters better, but gradually things take shape. The family informally adopts a little Navajo girl. Jimmy Red Wing, a Navajo, and Tex Cooper, who both work at the trading post, help Corey make her adjustment. By the time her old boyfriend and his family arrive for a visit Corey realizes how much her new home means to her.

A well written story, SWIRLING SANDS helps to show the adjustment of attitudes and values that take place as one learns and grows in acceptance of a different culture.

Smucker, Barbara C. WIGWAM IN THE CITY — Chippewa
Illus. by Gil Miret (woodcuts). 154 p. — int
E.P. Dutton and Co., Inc. 1966.

Leaving the reservation for Chicago with her family, Susan Bearskin is filled with mixed emotion. It is nice to have the new clothes, but it is hard to leave her home and grandmother. The city is crowded and the children at school taunt the "Injun." Her mother cannot figure out how to make the stove work, and their lives seem ruled by the clock. After a secret trip to Lincoln Park to visit her brother, Susan makes a friend of an Indian woman from an Indian center. Things seem to go better for the woman is able to explain much. Susan is determined to hold her head high as a Chippewa.

Realistically told, this story relates truthfully the problems of the newly arrived Indian in the city. Adjustment takes determination.

Spies, Victor C. SUN DANCE AND THE GREAT SPIRIT — No tribe
Illus. by Lorence F. Bjorklund. 128 p. — int
Follett Publishing Co. 1954.

Sun Dance is approaching manhood in an unspecified tribe of the southwestern mountains. A white trader comes to the village with the first gun, traps, and metal knives the people have ever seen. Sun Dance and his father spend the winter trapping, each hoping for enough furs to purchase a knife. Sun Dance pins his hopes on trapping an all black skunk, whose rare fur will bring him a knife in trade. On the last day of the trapping season his chance to snare the skunk comes, but he lets it live after it saves his life from an attacking mountain lion. He has learned that life itself is more precious than black furs or metal knives. In the end, Sun Dance's help and wisdom are rewarded by his father with a present of a knife and the first gun owned in the village.

The story is beautifully written and illustrated.

Steele, William O. WAYAH OF THE REAL PEOPLE — Cherokee
Illus. by Isa Barnett. 128 p. — int
Holt Rinehart and Winston, Inc.

When Wayah is preparing to leave for Williamsburg to study, his grandfather warns him that he will become like a tree split by lightning, divided between White and Indian ways. Wayah is being sent to Brafferton Hall as a trading agreement between the Cherokee and the settlers. Four other Indian boys are attending the school, but Wayah's only real friend is a white boy, Duncan. Wayah has many memories of the year, and when he returns home he has an understanding of the white world that will be helpful for his people. "The lightning has touched you and has not slain you."

Steiner, Stan. THE LAST HORSE — Navajo
Illus. by Beatien Yazz. 71 p. — pri-int
The MacMillan Co. 1961.

No Feather's horse, once a rodeo star but now old and tired, is the last horse in their little valley on the Navajo reservation. All the others have been traded for pickup trucks. To little No Feather, White Star is a magic horse, his "brother" with whom he talks and dreams while herding sheep. When the tired horse cannot pull the wagon to carry the boy's mother to the hospital, his father vows to sell the horse. No Feather cannot give up his "brother" so he and the horse run away to a secret cave in the mountains. When the horse saves No Feather from a mountain lion and carries him home, the father tells the boy that the horse is surely smarter and braver than a pickup and that he will always be a part of the family.
Beautifully illustrated.

Stevens, Mary Ellen and E.B. Sayles. LITTLE CLOUD AND THE GREAT PLAINS HUNTERS 15,000 YEARS AGO — Plains
Illus. by Barton Wright. 153 p. — int-jr
Reilly and Lee. 1962.

Little Cloud is unskilled at spear throwing, so he is unable to pass the hunters test and must remain with the women and children when the men go hunting for food. When Night Eyes of the Owl band comes with reports of elephants, he and Little Cloud go out to warn the men. They too see the great elephants. Everyone of Little Cloud's band, the Camel band, gathers close inside the canyon's rim for protection even though they fear the giant sloth. Night Eyes is treated as an outcast because he ran in fear from the elephants, so he fights the giant sloth. Little Cloud's people decide to make their winter camp in the canyon and are joined there by the Owl band, and Little Eagle finally passes his hunter's tests.

Much research was done to make this prehistoric story accurate. Written in an interesting manner with informative illustrations.

Strachan, Margaret Pitcairn. CABINS WITH WINDOW BOXES — Makah
Ives Washburn, Inc. 1964. — hs

White people had always run all the businesses on the Makah reservation, so seventeen year old Nona Robertson was incredulous when her widowed mother announced that the family was going to buy and run an old motel. Friends and relatives laughed and said that the Robertson's could never make it. Nona who had to give up her first real job and chance for independence resented her mother's decision. The summer was a time of struggle and near disaster, but once Nona threw herself wholeheartedly into the project she helped to make it a success. Nona's doubting boy friend and all the other Makahs shared in the pride of the Robertson's accomplishment, realizing that they could compete with the Whites for business on their own lands.

Street, Julia Montgomery. MOCCASIN TRACKS — Cherokee
Illus. by Frank Kamer. 236 p. — jr
Dodd Mead and Co. 1958.

After Timothy Martin's father dies in a hunting accident, Yonaguska, chief of the eastern Cherokee, provides for his family abundantly and promises to adopt the boy so he has a man's tracks to follow in. Tim goes with Suyeta, the chief's son, to Kituwah where he is to be adopted. Sequoyah arrives in Kituwah, and Tim learns the Cherokee alphabet this man has developed. Sequoyah helps to solve the secret of Tim's sister's identity. Returning home after an impressive adoption ceremony Tim finds his mother and sister gone. Their reunion is a dramatic conclusion.

This is a lively, well told story including many of the customs and beliefs of the Cherokee at a time when the white settlers and Indians were living in harmony.

Tavo, Gus. THE BUFFALO ARE RUNNING. — Sioux
Illus. by E.F. Miller. 215 p. — int
Alfred A. Knopf. 1960.

David is heading west with a wagon train when he aids a Sioux boy, Little Bear, who is caught in a buffalo stampede. In gratitude Strong Wind, the boy's father, gives David a horse. The boss of the wagon train insists the horse is his, so David leaves with the horse and is befriended and adopted by Strong Wind as a second son. When scalps are taken in a raid on the Pawnee, David feels an outsider. His second father is sensitive to David's homesickness and promises that he may return to his people in the spring. By then David's relatives have

come in search of him.

Initially, the language of the Indians is stereotyped - "Him buffalo runner." It does change and one assumes that David is speaking Sioux. It is a fast moving, appealing story.

Thomas, Estella Webb. TORCH BEARER — Navajo
Illus. by Max Savitt. 184 p. — jr
Franklin Watts, Inc. 1959.

After the Squaw Dance and blessing Nanabah reluctantly leaves Luka-Chuki to attend school. Although she knows it was her father's wish before he died that she attend school, she is unwilling to leave her mother and grandfather. The year goes quickly, though she is homesick, and she enjoys classes. The following summer her grandfather is anxious to hear what she has learned and tells her always to be proud of being a Dine. He also says that she should be a torch bearer for her people. Her grandfather dies that summer and then her mother dies during the winter. Nanabah remains at the hospital, and though she enjoys her duties as a nurses' aid, she decides she will become an artist. After an art scholarship is offered to her to study in New York, she decides to remain with her people and become a nurse.

This story effectively describes the conflicts between tradition and the new but good ways that many Indians are having to resolve in their own way, just as Nanabah did.

Thornson, Charles. KEEKO — No tribe
Illus. by the author. 31 p. — pri
Follett Publishing Co. 1947.

Keeko loves to play with his animal friends, but when they tease him about flowers in his headband he is hurt. He talks with his grandfather about getting eagle feathers, but his grandfather tells him he must catch his own. While sleeping in the woods Keeko has a dream about getting his own feathers, and when he wakes up he has real feathers in his headband.

Tolboom. Wanda Neill. LITTLE ESKIMO HUNTER — Eskimo
Illus. by Torson Gide. 92 p. — int

Sala is excitedly awaiting the arrival of the partridge because his father has promised him a small gun for hunting. When his grandfather makes a partridge carving, Sala's father disapproves of the toy. On the way to the trading post Sala and his father get lost in a bad storm and they almost return home. The trading post has so many interesting things but they find there is not enough money for a gun, until Sala remembers his carved toy.

Underhill, Ruth. ANTELOPE SINGER
Illus. by Ursula Koering. 280 p.
Coward-McCann, Inc. 1961.

Paiute
int

Due to a series of accidents a pioneer family is left behind in Nevada by their wagon train. The children have found and nursed to health a sick Paiute boy, whose family returns with food and help for the Hunt family. The Hunts spend the winter in the Paiute village and learn how the Indians live by constant and skillful hunting and gathering in the seemingly barren desert. The family, who once feared and despised all Indians, grows in understanding and appreciation of the Paiute, and ten year old Tad helps his crippled "brother" to gain the confidence to become the new antelope singer, vital to the band's food supply.

Written by an eminent anthropologist, this lively story skillfully pictures the Paiute way of life.

Underhill, Ruth. BEAVERBIRD
Illus. by Robert Gartland. 224 p.
Coward-McCann, Inc. 1959.

Northwest Coast
int

Beaverbird, a Kalapuya boy of the Willamette valley is captured and all his family killed by Haida raiders. The Haidas carry him down the river to the ocean, which is vast and strange to Beaverbird, and they head northward towards their distant homeland. After many days traveling the Haidas trade Beaverbird and his pet wolf cub to a Klallam chief. Beaverbird becomes a slave, well treated but kept constantly busy with women's work, and he plans constantly to escape. When he accidently breaks a taboo and endangers the salmon fishing, the chief's daughter pleads for his life. Beaverbird is sent into the forest, which is feared by the sea hunting Klallams. If he can prove himself as a hunter, he will be spared to take the place of the chief's son, who fears hunting and wants to be a wood carver. After a long fasting, Beaverbird finds his spirit and proves himself. At a great potlatch the chief gives Beaverbird his freedom and adopts him as a son.

A good picture of the daily life of a northwest coast tribe by a well known anthropologist.

Waltrip, Lela and Rufus. QUIET BOY
Illus. by Theresa Kalah Smith. 120 p.

Navajo
int

Quiet Boy, a twelve year old Navajo whose father died in the war, faces a number of problems: the hostility of an older boy, the mysterious disappearance of his family's sheep, and conflicts between the old Navajo way and white man's way. He learns from the wisdom of both cultures, and by flying with rescuers airlifting supplies to snowbound Navajo families, he solves the mystery of the sheep.

A cursory picture of Navajo life today is given in description and through the events of the story.

Webb, Nancy McIvor. AGUK OF ALASKA — Eskimo
Illus. by the author. (woodcuts) 62 p. — int
Prentice Hall, Inc. 1963.

This is the story of one year in the life of Aguk, a twelve year old Eskimo boy. With the advent of summer he and his family are moving and hunting for food. In their travels they are reminded of their adopted grandmother, Ugpik. They hunt for fish, and find the caribou herds. Winter comes and walrus and seal are hunted. Aguk discovers four polar bears and is successful at killing his first one.

The book successfully portrays the importance of hunting for these people. The author also shows the enjoyment Aguk's family finds within itself and explains in interesting detail the life habits of the Eskimo. Attractive woodcuts help to clarify the story.

Wheeler, Sessions S. PAIUTE — Paiute
Caxton Printers. 1967. — hs

Julian Chadmore, driven from Massachusetts in 1859 by a personal tragedy and lack of self confidence, sets off for the Washoe country with a professor friend to prospect for gold. They are involved in the discovery of the Comstock Lode and in the resulting rush to the area and the beginning of Virginia City. Julian saves the life of a Paiute, or Paviotso, Indian trapped by a drunken white man; and through their resulting friendship he learns and comes to greatly respect the proud, intelligent and highly moral Paviotos of Pyramid Lake. As the white man's army finally moves against the Indians, Julian does what he can to prevent mass bloodshed and works to secure Pyramid Lake as a reservation for the Paiutes.

The Paviotso leaders, Numaga and Paito, are historical figures and the battles themselves are fact. The novel presents a skillful and compassionate picture of the Indian's dignity and struggle for survival before the advancing Whites.

Williams, Frances. RED MOUSE — No tribe
Illus. by Ellen Goins. 32 p. — pri-int
Steck-Vaughn Co. 1967.

Red Mouse is very dissatisfied with his name, and his father tells him that he must earn a new name. When he goes into the woods his attempts at hunting are a failure, but quick thinking earns him the new name of Wise Owl.

Woods, Hubert C. CHILD OF THE ARCTIC — Eskimo
Illus. by Doris Reynolds. 173 p. — int
Follett Publishing Co. 1962.

Tooruk is the only one who can understand his deaf brother, Kumalik. Everyone else thinks he is a halfwit or lunatic because of some of his actions but Tooruk understands that he only wants to be treated and given the same responsibilities as other boys his age. Their friendship with the new doctor promises to be helpful. When Kumalik finally discovers a lost ship and helps to save everyone from serious illness, there is much reconsideration of his position in the community.

A rare book, written with a great sensitivity of Kumalik's problem. It also has included quite a bit about Eskimo attitudes towards the white ways.

Worcester, Donald. LONE HUNTER AND THE CHEYENNES — Oglala Sioux
Illus. by Harper Johnson. 103 p. — int
E.M. Hale. 1957.
Henry Z. Walch. 1957.

When Lone Hunter and Buffalo Boy are kidnapped by the Cheyennes they are well treated but are guarded carefully. The chance for them to make a break comes early in the winter, but the escape is difficult and treacherous.

Highly exciting.

Worcester, Donald. LONE HUNTER'S FIRST BUFFALO HUNT — Oglala Sioux
Illus. by Harper Johnson. 92 p. — int
E.M. Hale and Co. 1963.

This book continues the story begun in LONE HUNTER'S GRAY PONY as Lone Hunter awaits the fall buffalo hunt, in which he will kill his first buffalo. But the great herds do not come to the Oglala hunting grounds. Threatened by a winter of starvation, Lone Hunter dreams where the buffalo are, but as he is only a boy, no one listens. Risking punishment from those in charge of the hunt, he and a friend sneak off to find the herd in order to get food for the hungry people. They surprise enemy warriors about to take the buffalo, and the boys risk their lives to signal a warning to the Oglalas, who arrive to chase off the enemies. Lone Hunter then plays a special, dangerous, and vital role in the buffalo hunt.

The story contains a good description of the plains life and the buffalo hunt.

Worcester, Donald. LONE HUNTER'S GRAY PONY — Oglala Sioux
Illus. by Harper Johnson. 94 p. — int-jr
E.M. Hale and Co. 1961.

Although Lone Hunter is not considered old enough to hunt buffalo, his father gives him a pony to train as a buffalo hunter. His ambitions to kill a buffalo before a boastful older boy does seem hopeless when the pony is stolen by Iowa horse raiders. Lone Hunter sets off alone to recapture his horse, and as he is returning discovers more Kiowas waiting to ambush his father and the other Oglala warriors. Lone Hunter stampedes the Kiowas horses to break up the ambush. In return for saving the men's lives and recapturing the horses to ensure the success of the buffalo hunt, Lone Hunter is given the honor of killing the first buffalo.

Wyatt, Geraldine. SUN EAGLE — Comanche
Illus. by Carl Kidewell. 169 p. — jr
Longmans, Green and Co. 1952.

Brit Mason has been raised by the Comanches. When Jesse Chrisholm, a trader traveling west, buys him from Tabbyquene he is excited at the prospect of leaving. Quickly though, he becomes aware of the strange ways of the white man, and he clings to those he has been taught by the Comanche and wants desperately to return to them. Slowly his loyalty grows for these men, and he proves himself when hunting for meat. After crossing an endless expanse of desert, the men finally make it to the west coast. Brit begins to understand and adopt some of the ways of the Whites, but he is determined to return and work with the Comanche.

This book is interesting because it helps to show the reader how strange white ways can appear to an outsider.